efits can be good

Israeli power on the West Bank, he can demonstrate his absolute rejection of PLO supporters and, at the same time, his willingness to stand behind the village leagues not just with financial and technical aid, but with force if necessary.

(On the weekend civilian administrator Milson declared that elections for the proposed autonomy council for Arab self-government would be held only after the "power and influence of the PLO has been removed." It was the first time a senior Israeli official explicitly rejected the possibility of allowing PLO supporters, elected in 1976 in major West Bank towns, to participate in the proposed autonomy elections. Milson said those 1976 elections were "held on terrorism, intimidation and bribery.")

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The Canadian Jewish news

PASSOVER ISSUE

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THE CANADIAN JEWISH NEWS IS AN INDEPENDENT, NON-PROFIT NEWSPAPER PUBLISHED FOR THE BENEFIT OF THE CANADIAN JEWISH COMMUNITY

Mark MacGuigan [left] addresses CIC conference as Harold Buchwald and Irwin Cotler [right] look on. [Jean-Marc Carisse photo].

Chief Rabbi promises Reagan:

Israel to meet Sinai deadline

[COMPILED FROM JTA DISPATCHES]

The Chief Ashkenazi Rabbi of Israel, Rabbi Shlomo Goren, last week came on a mission to Washington representing Premier Menachem Begin to give President Ronald Reagan a sense of the "moral and spiritual" feeling in Israel as the final countdown for Israel's evacuation of the Sinai approaches.

Rabbi Goren affirmed that Israel will withdraw as scheduled on April 25. He later told JTA that Americans seem receptive to views from religious leaders and while Israeli diplomats continue to do their work, "it is valuable to hear the spiritual view of issues."

During his 20-minute meeting with Reagan at the White House, Goren stressed that there was a "national consensus" against the establishment of a Palestinian state and that "Jerusalem will remain united."

Goren said that a Palestinian state was viewed as "another Cuba" in the Middle East and a threat to the West as well as Israel. It was thought that every city and settlement in Israel would be under the threat of shelling from a PLO-run state.

Israel is committed to the autonomy talks in which the Palestinians are offered the "right of running their own lives" and the options of remaining citizens of Jordan or becoming citizens of Israel. If the latter was chosen, Palestinians would be granted full civic rights including the chance of being elected to the Knesset and serving in the cabinet, said Goren.

His assurances to Reagan over Israel's withdrawal from the Sinai came despite the resistance last week of about 3,000 illegal squatters, mainly Orthodox Jews from outside Sinai, who have vowed they will never leave Sinai voluntarily.

The squatters, unlike the Israeli settlers, are motivated primarily to protest out the belief that Sinai is part of "the land of Israel" given to the Jews by God and therefore, it is a sacrilege to give this land back to the Arabs.

March 31 was the deadline for all Israeli civilians to be out of Sinai, which was declared a restricted military zone and was closed to civilians except those with official authorization to remain. However, the deadline was extended until after Passover.

Rabbi Shlomo Goren

During last week's skirmishes, the Israeli navy intercepted five vessels carrying at least 70 militants trying to land on the Mediterranean shore near Yamit. About half of the protesters made it to shore in a dinghy.

* * *

JERUSALEM —

The general strike called last week to observe "Land Day" was only partially effective amongst the 67,000 Arabs living within Israel proper but tensions ran high and there were scattered disorders throughout the Galilee.

However, unrest on the West Bank and the Gaza Strip and East Jerusalem precipitated virtually a total strike and about 35 persons were arrested in widespread disturbances.

Land Day, an annual event, was initiated by the Communists in 1976 when the government expropriated 5,000 acres of Arab land in the Galilee for the purpose of developing the Jewish towns of Carmiel and Upper Nazareth. The general strike called at the time turned violent and six Arabs were killed in clashes with Israeli security forces. It was the deaths more than anything else which turned Land Day into an annual occasion.

Most Land Day events in recent years have ruled out strikes in favor of regional parades and rallies, all of them peaceful. As long as that continued, Israeli police refrained from showing a presence in the Arab towns during the demonstrations.

A call for a general strike in support of Land Day this year was thought to be prompted by a desire to show sympathy for Palestinians on the West Bank and Gaza Strip in light of recent outbreaks of violence following the dismissal of three pro-PLO West Bank mayors.

Only nine of the 21 Arab municipal councils in Galilee participated in the strike called by the Hadash (Communist) party. About 60% of the Arab work force showed up for jobs in factories and service industries despite pressure to stay away.

Elementary schoolchildren attended classes in Arab towns and villages and teachers also showed up in face of disciplinary measures threatened by the civil service authorities. High school students took the day off.

The strike in the Galilee was most effective in Nazareth, a Communist stronghold, where most shops were closed and schools empty. In some localities, Arab youth

[Cont'd. on page 20]

Terrorists attack in Paris, Rome

PARIS [JTA] —

An Israeli embassy building in Paris was strafed by three masked gunmen and some Jewish-owned shops in Rome were bombed last week in acts of terrorism commonly thought to be perpetrated by PLO guerrillas in retaliation for the outbreaks on the West Bank.

Over the weekend a second counselor at the Israeli embassy in Paris was shot to death by a woman in the hall of his apartment house. Israel claimed the PLO was responsible.

Also, last week, three Arab terrorists, who were arrested in Stuttgart on March 1 for illegal possession of explosives and guns, were expelled from West Germany without standing trial.

In Paris, the three attackers arrived in a car which stopped in front of the Israeli embassy building which houses the Israeli purchasing mission headed by Brig.-Gen. Amir Kowarski, which deals with military equipment. No one was injured.

In Rome, there were no casualties either but another bomb was found outside the El Al office in Rome. Police sources said leaflets found at the site indicated that the attempted bombing was the work of Palestinian organizations in retaliation for "Israeli violence on the West Bank."

In West Germany, the three terrorists were ousted because they were believed to have been planning the murder of a score of Moslem fundamentalists living in West Germany who are opposed to the regime of Syrian president Hafez Assad. They entered the country with Syrian passports. The decision to release them was taken in the face of PLO threats to kill German officials and destroy German property in Beirut.

Rabbi Moshe Levinger of Kiryat Arba addresses the more than 25,000 demonstrators who gathered at the Western Wall recently to protest the final stage of Israeli evacuation from Sinai. [IPPA photo]

Complaints against Israel spelled out by MacGuigan

By BEVERLEY STERN

OTTAWA —

A serious, no-nonsense external affairs minister, Mark MacGuigan, delivered to the Canadian Jewish community his most forthright message to date about the Liberal government's policy concerning the State of Israel. While his remarks angered some but pleased others, his audience generally agreed that MacGuigan "cleared the air" on what the Canadian government does and does not support vis-a-vis Israel.

MacGuigan spoke last week at the 8th policy conference and parliamentary dinner of the Canadian-Israel Committee (CIC) at the Chateau Laurier here. CIC, the agency which speaks out on Canada-Israel public affairs, is jointly sponsored by the Canadian Zionist Federation, Canadian Jewish Congress and B'nai B'rith. [See also story on page 6].

The annual CIC event drew hundreds of people who were members of major Jewish organizations, the diplomatic corps, politicians, cabinet ministers, senators and civil servants.

"I am sure you want to call a spade, a spade," MacGuigan said. "Where we strongly object to action by Arab countries, we say so. When we feel Israel violates international law, we have to do the same thing."

MacGuigan condemned the passage of the Jerusalem Law, settlements on the West Bank and particularly lambasted Israel's "quasi-annexation" of the Golan Heights, an act he described as contrary to international law.

MacGuigan was one of three major political party spokespersons who came to spell out policy statements about Israel. The other two MPs were Flora MacDonald, external affairs minister in the former Progressive Conservative government and Pauline Jewitt, external affairs critic for the New Democratic Party.

All three offered praise for Israel's evacuation of the Sinai, support for Camp David and spoke of long and deep commitments for the security and wellbeing of Israel.

At the same time, it was clear that Canada would play no favorites in the Mideast. Explicitly and implicitly each party spokesperson pledged that the "legitimate rights of the Palestinians" would be equally addressed.

There was open endorsement of an "even-handed" approach to solving the conflict and a determination to conduct talks with all the participants in the Mideast imbroglio, including the PLO.

No recognition was offered to the PLO as long as it refused to accept the existence of Israel or rescind its covenant to destroy the Jewish state.

All three parties deplored the escalation of violence in the West Bank and Gaza, which they feared would threaten, in the short term, resolution of conflict with the Palestinians, and in the long term, peace with other Arab nations.

MacDonald specifically denounced Israel's dismissal of elected mayors in the West Bank which she described as a "backward step from Camp David . . . which discouraged Israelis and true friends of Israel alike."

Despite the fact there were little expressed differences in overall party policies on the Mideast by the Liberals, Conservatives or NDP, it was a harried but firm MacGuigan who drew the most fire for his clear, detailed exposition of Liberal policies.

When accused by members of the audience that the Liberals are faster to criticize Israel than they are the Arabs, MacGuigan retorted that Israel is precipitating such "asymmetry of criticism" because it is unilaterally changing the status quo in the occupied territories without giving negotiations a chance.

He underlined the Liberal Party commitment to negotiations based on the Camp David Accords and United Nations Resolutions 242 which calls for recognition of the rights of all states in the Mideast to live in peace.

MacGuigan, who has never been to Israel, dismissed any notion that Israel acted to increase its security in the region of the Golan Heights. "Israel already held the territory [Golan Heights] and did not need to go any further . . . by such legal steps [extending civilian administrative law]. Israel has not increased its security at all, but rather, has increased its problems," he asserted.

MacGuigan was adamant that unless Canada maintained "balance" and even-handedness, kept the channels of communication open with both sides and continued to openly express its views — Canada stood to lose credibility about its commitment to a just and peaceful solution of the conflict between Israel, the Palestinians and the Arab states.

MacGuigan was careful about expressing the position of the Liberal Party over Israel's latest actions in the West Bank and Gaza which include the dismissal of pro-PLO West Bank mayors for their refusal to talk or cooperate with Israel's civilian administrator in that area.

He said he would not use the word "condemn" in reference to Israel's hard-line approach towards PLO supporters, but he claimed that Israel was treading in "dangerous waters" as witnessed not only by escalating violence, but a near loss of confidence in the Knesset for Premier Menachem Begin's government and mounting public protest by the Israelis themselves.

MacGuigan, who rushed to Ottawa after a flight from Toronto where he spoke on the issue of El Salvador, appeared somewhat fatigued but nevertheless conveyed resoluteness. He defended the use of the word "homeland" when talking about the Palestinians' "legitimate rights."

He denied the charge that homeland was an emotional code word which designates political sovereignty. He declared: "Homeland is a well understood international term and does not convey any political message."

The Liberal Party takes no position on the final status of the territories — which could take the form of autonomy or integration with Jordan as well as an independent Palestinian state. The ultimate decision over the disposition of those territories depends on the parties involved, he said.

In a discussion, already marked by sharp give-and-take, MacGuigan aroused further controversy by urging the CIC to inform the Israeli government of the fullest spectrum of concerns of the Canadian Jewish community about Israeli policies.

"Just as I accept and encourage your concern about the Canadian government, so I hope you have concerns about the policies of Israel as well. Question them as you have questioned me," he said.

While MacGuigan qualified his remarks by saying Canada should not interfere directly in the

[Cont'd. on page 20]

Haggadah lends itself to lively artistic expression

Passover — a happy expression of Jewish history, tradition

By CHARLES LAZARUS

With the first major Jewish holiday taking place as spring liberates us from the physical and emotional confinement of winter, we realize that Passover is also the one Jewish occasion which celebrates the concept of celebration, in and for itself.

It is possibly for this reason that the spirit of Pesach encompasses the basic ground rules of celebration — eat, drink and be merry; for both in a traditional if not only a religious sense, the memories of Pesach Past, as it is continued into the Pesach Present, jogs our nostalgia and experience with the special delicacies; the emphasis on wine with not one, not two, but four glasses filled to the brim at the seder, and the general air of joy unconfined pervading the entire 8-day period.

So much so is Passover the touchstone for happy expression of Jewish history and tradition, that it should be not at all surprising that the haggadah which tells the story of the Exodus has, through the generations, become a source of rich and lively illustration.

Indeed, the very holy content and context of the siddur used in weekday and Shabbat services, and the machzor which is the primary text for Rosh Hashanah and Yom Kippur, would make it unthinkable to include illustrations.

But not so the haggadah which contains the liturgy for the seder service but which is also, in fact, a storybook of a great human adventure with addenda of legend and love acquired through the millenia from scholarly and populist contributions.

Possibly the most outstanding of the illustrated haggadahs is the classic work by Saul Raskin, who was a household name in the Jewish world during an earlier part of this century, as an artist whose work reflected "pop" tastes and themes.

The Raskin haggadah has been resting on our modest library shelves, between sedorim, for years, having been passed on to our household by my late in-laws, Mr. and Mrs. Abraham Miner of Winnipeg.

The volume also has a measure of poignancy about it since it is noted that this particular publication year was 1941, at the height of the Nazi Holocaust.

Raskin version reflects times

The irony of history: was the production of this happy haggadah at that particular time, some kind of mystical balance to the greatest of tragedies that had befallen the Jewish people? Was this new illustrated version of the Exodus from Egypt divinely timed to the last bondage and martyrdom of the Jewish people?

Interestingly, when the Raskin haggadah is examined and read, the mood is uplifted both by the superb illustrations, graphics and lettering — an art in which Saul Raskin had no peer.

But this haggadah, which goes back a half-century, is not an easy volume to handle at the crowded seder table, since it is of large measure, 12-by-15 inches, and many a goblet of wine has gloriously stained its pages . . . as if to remind all whose eyes feast on its contents what Pesach is all about.

Saul Raskin, of course, a classical figure in the world of Jewish art, obviously grew and matured during an age of relative innocence, when the dream of Zion remained and simpler family values and relationships had not yet been corroded by the advances of this century's experiences and excesses.

Thus we have a definitive Raskin illustration near the start of the haggadah, showing a family at the seder.

But it is not, as most of us know it, a seder around a table crowded by relatives and friends.

This particular Raskin version of the seder has six people: the bearded patriarch and his wife, the grandfather and grandmother, sitting at opposite ends; and a young couple [obviously the children] and their two youngsters, completing the group.

The furnishings are sparse but appropriate:

Illustration from Saul Raskin haggadah [Howard Kay photo]

There is a book cabinet containing thick volumes, capped by an ornament featuring the Lion of Judah, a menorah and the Lion of Judah; a bowl and pitcher for "natilass yodaim," washing of hands.

But the most interesting part of the decor for me, placed on the wall by Raskin for his own reasons, is a picture of Dr. Theodor Herzl — hardly a figure reflecting religious Zionism.

As I said, all this in a period of rapidly-ending innocence for the Jewish people of the 20th century.

Another interesting haggadah is the one published in the mid-1960s in Israel by Max Brod, with stunning and stirring art by Israel's Arie Allweil.

It is an impressive volume with silver-plated covers, and features some excellent essays on the haggadah itself. In explaining the role and origin of illustrated haggadahs, Brod wrote:

"In the haggadah illustrations, the primary purpose was definitely not the execution of works of art. Throughout the whole of ancient and medieval art, indeed, other peoples did not consciously aim at artistic effect, but set out to awaken religious emotions. The art came on some degree by itself.

"As it was not an objective, and as long as that objective was a distant one, it could employ the whole force of naivete, of strong and healthy emotion . . . And so it is with the naivete of the illustrations in the old haggadah, which so surprise and move us . . . the haggadot, both the handwritten ones and those printed, became crystallizing points of Jewish graphic art and painting."

Another interesting and illustrated haggadah was the one published in 1974 by The Central Conference of American Rabbis, and colorfully illustrated with drawings by Leonard Baskin.

In the preface to this haggadah written by Rabbi Herbert Bronstein, the seder is described in prose which all but sets the stage for the creative impulses to flow.

"The seder," he wrote, "the ceremonial feast of Passover, is an incomparable religious creation. It represents the unique artistry of the Jewish soul."

Also to be noted in this haggadah published some years back by the Central Conference of American Rabbis, is an essay by Rabbi W. Gunther Plaut on Preparing For the Seder, and featuring an opening paragraph which accurately defines the theme and ambience which invited and encouraged illustrated interpretation.

Wrote Rabbi Plaut:

"The seder is our festive introduction to a full week of sacred observance celebrating a number of events and ideas: The birth of the Jewish people, the struggle for freedom, God's role in the history of the people of Israel, and its role in God's purpose.

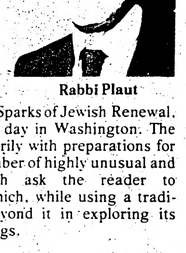
"The seder is an unique opportunity for religious sharing with family, friends, and guests; for enhancing the meaning of Judaism and rejoicing in its beauty; and for a personal experience of the mysterious unfolding of our people's story, the wonder of our redemption, past, present and future."

Some unusual ideas about preparing for the seder

By RABBI W. GUNTHER PLAUT

Zalman Schacter-Shalomi is a Lubavitcher rabbi who formerly worked for Hillel in Winnipeg and taught at the University of Manitoba. Presently he is professor of religion at Temple University and rebbe of B'nai Or Congregation.

He is in many respects an unusual person who, while strictly observant, is nonetheless open to the practices and theology of others. He is full of ideas, and once you meet him you are not likely to forget the encounter.



Rabbi Plaut

A few times a year he publishes a little magazine called Menorah — Sparks of Jewish Renewal, which sees the light of day in Washington. The latest issue deals primarily with preparations for the seder and has a number of highly unusual and attractive ideas which ask the reader to contemplete a seder which, while using a traditional text, will go beyond it in exploring its possibilities and meanings.

Here are some samples of the suggestions.

"We have karpas, green vegetable-like parsley, that we dip in salt water — in our family a little vinegar too, for both the tears and the sweat. Let's say the kids are hungry and they start saying, 'Is that all we have for supper?' And you say, 'Could you imagine — that's all we had for supper.' Because you can't have the feast without having some element of the fast. We can't afford to ignore the dark side. And this fast beneath a feast — it runs all through the seder."

Or this:

"We pour off the wine when we come to the plagues in order to say, 'Yes, yes I'm happy over what God did for me — but I do not want to drink in my cup of joy the sufferings of the Egyptians.' So we should take just a minute to absorb what it would mean to have only a piece of parsley or potato for dinner — maybe that will bring up a discussion of Anne Frank or her family, or our own fears — a lost job, old people who are denied food stamps. . . .

"Matzoh. No salt, no yeast, no sugar. Water and plain grain meal. What's so nice? Nothing, except that the more you chew, the sweeter it gets. First bite: nothing. Hemstitched cardboard. If you stay with it, chew and chew. . . . For the first bite of matzoh keep in mind what the Zohar says: the first night it is the bread of faith. The Talmud says a baby doesn't know to say 'abba,' 'daddy,' until it has first tasted the taste of grain. And the soul doesn't know how to say God until it has first tasted the taste of matzoh. So when you eat that first bite of matzoh, focus on it — silently — so it will feed your faith. . . .

"Bitter herb. Maybe dandelion greens from your backyard; it is good to teach yourself that you can survive on weeds, even bitter ones.

"Bitterness is the ingredient necessary to make change. Bitter is not bad. Some good is sweet, some good is bitter. Bitter is not bad. Children learn from the beginning to repress pain. We say, 'I don't want my child to feel pain,' but for me, whatever pain has to teach my child I want it to teach quickly so it doesn't pile up. This whole conspiracy of unconsciousness . . . that is not good."

The rest of the journal is devoted to peace; questions such as "Is the H-bomb a Jewish issue?" and "How to become active in the anti-nuclear movement." It is a mixture of the holy and the profane, but that is what survival really is all about. In a way that is what Passover comes to teach us.

Chag Sameach!

This year - there's a new Exodus

By HUGH ORGEL

TEL AVIV [JTA] — Israelis will have a sadder answer than usual this year when they reply to their youngster's query on seder night: "Why is this night different from all other nights?" And the answer will be even sadder to a similar question asked a month later, on Independence Day.

For Israelis will this year be telling the Passover story of the biblical exodus from Egypt just a week after the date fixed by the Israel government as the last date for civilians to be living in the Sinai.

And April 26, the date fixed by the Israel-Egypt peace treaty as that on which the last Israeli soldier should have left the Sinai, comes on the very eve of Memorial Day, the day before Independence Day.

Since 1967, when Israeli forces captured the Sinai peninsula after Egypt declared sudden war, Israelis have gradually come to regard the vast triangular desert area as part of Israel itself.

At first, the feeling was largely based on the security and defence aspects of the region, a large empty area forming a security belt between the populated sections of Israel and Egypt. But as the years passed, feelings towards the region turned more, in the minds of the civilians, at least, to the recreation and playground aspects of Sinai, especially its coastal areas.

Lately, as the withdrawal date approached, a religious tinge has been given, especially to the northern Sinai coastal area, as members of the Stop the Sinai Withdrawal movement, almost all of them members of the religious and ultra-nationalist Gush Emunim group, have begun squatting in the town of Yamit and surrounding villages.

The religious veneer is purely artificial. There are no religious links between Jews and the Sinai as there are between Jews and the West Bank. Even Mount Sinai itself has no religious significance for Jews, as the actual site of the biblical granting of the Torah to Moses is a matter for speculation and arguments between archeologists.

When the late President Anwar Sadat of Egypt suggested construction of a church-mosque-synagogue complex at Santa Katerina, there was no Jewish response to his proposal. No Orthodox Jew even acknowledged his suggestion.

The Gush Emunim — Stop the Withdrawal enthusiasts are probably more worried by the implications of the Yamit withdrawal on any possible West Bank withdrawal demand than they are on the actual sanctity of northern Sinai.

Jews demonstrate in New York against withdrawal from Sinai.

For the average Israeli, however, the sorrow of the Sinai withdrawal, apart from sadness at having to give up an area won at the cost of blood and toil, is a matter of recreation and ecology.

Scores or even hundreds of army camps and bases which grew up in the Sinai wastes have had to be relocated in the far smaller Negev area, with inevitable harm to beauty spots and rare sites of unusual flora, fauna and geographic areas of interest.

And for vacation-seeking Israelis, the loss of the Sinai is a severe blow. No longer can Israelis merely get in their cars and drive south for a holiday or weekend rest at beauty spots and deserted stretches of beach between Eilat and Sharm El-sheikh, without having to obtain a visa and go through the problems of a border crossing.

Both Israeli ecologists and local tourism officials are concerned by the effects of the closure of Sinai to Israelis seeking a local vacation spot. The hundreds of thousands of Israelis who for the past 15 years have grown accustomed to driving south for a brief holiday, will henceforth have to find camping and recreational grounds in other areas.

And this means that they will be packed like sardines around Eilat and its narrow coastline confined to the few miles between Jordan and Egypt, or around Lake Kinneret.

At either spot, the masses expected there will probably prove to be too many for their own comfort, or a severe hazard to local ecology.

Movies concerning Jewish themes win top honors at Academy Awards

By TAMMY KAROL

Chariots of Fire, a British film about running and religion, and Genocide, a documentary on the Holocaust, took top awards at the 54th annual Academy Awards ceremonies in Los Angeles last week. Both deal with subjects of interest to the Jewish community.

The low - budgeted Chariots (CJN, Oct. 1) captured the best picture category for 1981, winning over such heavily promoted blockbusters as Reds, Raiders of the Lost Ark, and On Golden Pond. Chariots was directed by Hugh Hudson and produced by David Puttnam.

Genocide [CJN, Jan. 20], first screened at Washington's Kennedy Centre in January, took first place in the best documentary features category. The film, produced by the Los Angeles-based Simon Wiesenthal Centre, is narrated by Elizabeth Taylor and Orson Welles, under the direction of Arnold Schwartzman. The script was a joint work of Martin Gilbert, official biographer to Sir Winston Churchill and Rabbi Marvin Hier, dean of the Wiesenthal Centre.

Chariots, voted the most popular film in Toronto's recent Festival of Festivals, depicts the story of two Britons who won gold medals in the 1924 Olympics (a true tale adapted for the screen by Colin Welland). Most of the film takes place at the prestigious Cambridge University in England.

Harold Abrahams, played by Ben Cross, is the ambitious son of a Jewish Lithuanian banker who runs to avenge the anti-semitism in his life. Eric Liddell, the man he wants to defeat most, uses track and field as a way of glorifying his love for a Christian God.

Holding to their moral goals, and fighting prejudice with fierce dedication, the Jew and the Christian embark on a quest for athletic supremacy.

Chariots also walked off with three other awards at the Oscar ceremony besides best picture: best original screen play, best original score, and best costume design.

In accepting the award for best documentary feature, Rabbi Marvin Hier paid tribute to Simon Wiesenthal, the driving force behind the film who is internationally recognized for his work in bringing Nazis to justice.

He told the capacity crowd at the Los Angeles Music Centre that Genocide serves as a mark for the six million Jewish victims of the Holocaust who died without proper burial.

Besides dealing with the personal histories of Holocaust victims, Genocide examines the values of Jews in Europe at that time and the non-action of government, churches and citizens of countries in which the horrors were perpetrated.

Hollywood also paid homage at the Academy Awards to old-timers Katherine Hepburn and Henry Fonda, naming them the year's best actress and actor. Warren Beatty won the year's best director award in bringing Reds to the screen, a film about American writer John Reed's chronicling of the Russian Revolution.

The title of best supporting actress was given to Maureen Stapleton in her moving portrait as Emma Goldman, a prominent Jewish anarchist in early 20th century America, who became involved with the Communist movement.

One of the evening's surprise winners was Mephisto, a Hungarian film about an actor's rise in Nazi Germany. The movie took first place in the best foreign film category, although most observers expected Man of Iron, a Polish pro-Solidarity film to win. The much acclaimed picture The Boat Is Full, a story of the Swiss government's reluctance to aid Jews during the Holocaust, also lost in this category.

Bar-Ilan to honor Finkler with a doctorate degree

RAMAT GAN — Arnold A. Finkler of Toronto will receive an honorary Doctor of Humane Letters degree from Bar-Ilan University "for outstanding service to Israel and the Jewish people," according to an announcement from the president and senate of the university.

The degree will be conferred on Mr. Finkler by Dr. Emmanuel Rackman, Bar-Ilan's president, in conjunction with the dedication of the Elie Wiesel Chair in Holocaust Studies at the university.

The ceremonies, to be conducted under auspices of the Canadian Friends of Bar-Ilan University, will take place on Tuesday, May 18, at the Shaarei Shomayim Synagogue in Toronto. Irwin Cotler, president of Canadian Jewish Congress, will be chairman of the convocation; Rabbi W. Gunther Plaut is chairman of the Elie Wiesel tribute committee.

Dr. Irving (Yitz) Greenberg, director of the National Jewish Resource Centre in New York, will deliver the inaugural Wiesel lecture on Resistance During the Holocaust and the Second Generation of Survivors.

Scion of the Radoshitzer rabbinical dynasty, Arnold Finkler was born in Poland. After studying at both the chassidic yeshiva and the secular gymnasium (high school), an unusual practice for someone with his family background, he attended the Pedagogic Institute in Warsaw.

Completing his studies, Finkler became a teacher of Jewish history and religion. Subsequently he was appointed an examiner at several regional high schools. He married and had a son.

With the advent of World War II tragedy struck. Finkler's family perished in Treblinka while he was compelled to labor in an ammunition factory. With the aid of some former students he plotted and executed a dramatic escape. For the remainder of the war he was the leader of a Jewish partisan group — hunted and constantly subjected to exposure and deprivation.

Liberated in 1945, Finkler married his life's partner, Leona. The Finklers have a daughter, Patty, who is married to Allan Friendland, and two grandchildren, Jeffrey and Marla. A younger daughter, Marilyn, died of cancer at the age of 19.

That year also marked the start of Finkler's nearly four decades of service to Israel and the Jewish people. Before the rebirth of Israel he was active with the Bricha. Since 1948 he has been involved in virtually every aspect of Jewish life in Toronto, in Canada and in Israel.

Arnold Finkler

A former president of the Canadian Friends of Bar-Ilan University and a member of the university's international board of trustees, he has also held leadership positions with other educational institutions in Israel and North America.

Finkler has served as honorary vice-president of the Jewish National Fund of Toronto and as national president of Kupat Ramban, which was established in Jerusalem at the turn of the century by his great-grandfather.

A member of the national executive of the Canadian Jewish Congress, he is on the board of the Jewish Public Library and a member of the Jewish War Veterans.

Kurt Rothschild is national president of the Canadian Friends of Bar-Ilan University and Harvey M. Haber is president of the Toronto Chapter.

Govt. advertising will emphasize racial diversity

OTTAWA — Multiculturalism Minister Jim Fleming announced last week cabinet approval of a policy on government advertising aimed at ensuring "the reflection of the diverse nature" of Canadian society.

Fleming said all government departments are being instructed that in preparing advertising material, the depiction of Canadians "should be representative of the ethnic and racial diversity of the country."

The minister said "it is appropriate the government show leadership in moving toward advertising that better reflects the diversity of Canadian society. In future, those preparing government advertising must ensure advertisements demonstrating the cultural and racial diversity of our society."

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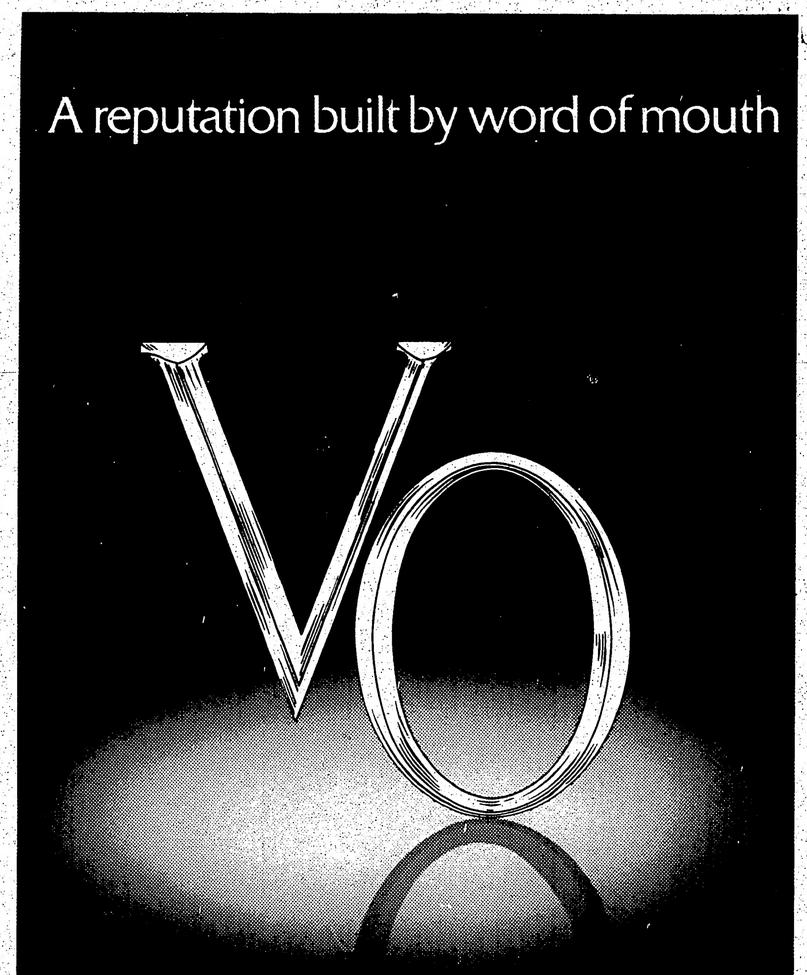

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Ingrid Bergman stars as Golda

Movie on G... on TV Apri...

TORONTO — Paramount Pictures 4-hr. television special A Woman Called Golda will be broadcast by Hamilton's CHCH-TV [channel 11] on Thursday and Friday evenings, April 15 and 16, and by Buffalo's WGR [channel 2] on April 29 and 30. [The movie will also be shown on CFCF-TV in Montreal but the date has not been established.]

The TV film, about the dramatic life and times of the late Israeli Prime Minister Golda Meir, stars 3-time Academy Award-winning actress Ingrid Bergman. It was made on location in Israel.

Portraying Golda Meir from her late teens through age 40 is Judy Davis. Anne Jackson is her longtime secretary Lou Kaddar. Leonard Nimoy plays Golda's husband Morris Meyerson. Jack Thompson plays her close friend and mentor Ariel, a composite of several figures who influenced her as she developed in her political career.

Other key roles include: Ned Beatty as Senator Durward; Franklin Cover as Hubert Humphrey; David de Keyser as David Ben-Gurion; Nigel Hawthorne as King Abdullah and Robert Loggia as Anwar Sadat.

Composer and conductor of the film's score is Michel Legrand.

The film covers Golda Meir's life from her early years in pogrom-ridden Russia through her meet-

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Young Davis) and band (Nim from Amer kibbutz i Golda thriv but Morris demands t weds leav munal hom Jerusalem.

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A Woma has been for viewin National Ec ciation and Federation Executive Harve Ber Hall (form peg and T associate ducer is The film v Harold Ga Gethers ar Alan Gibso

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early 20th century America, who became involved with the Communist movement.

One of the evening's surprise winners was Mephisto, a Hungarian film about an actor's rise in Nazi Germany. The movie took first place in the best foreign film category, although most observers expected Man of Iron, a Polish pro-Solidarity film to win. The much acclaimed picture The Boat Is Full, a story of the Swiss government's reluctance to aid Jews during the Holocaust, also lost in this category.

drawal on any possible West Bank withdrawal demand than they are on the actual sanctity of northern Sinai.

For the average Israeli, however, the sorrow of the Sinai withdrawal, apart from sadness at having to give up an area won at the cost of blood and toil, is a matter of recreation and ecology.

Scores or even hundreds of army camps and bases which grew up in the Sinai wastes have had to be relocated in the far smaller Negev area, with inevitable harm to beauty spots and rare sites of unusual flora, fauna and geographic areas of interest.

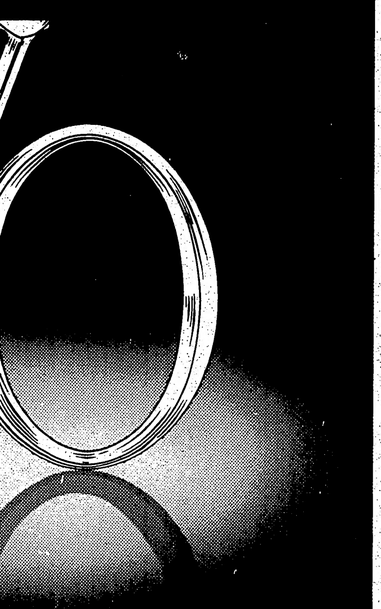
And for vacation-seeking Israelis, the loss of the Sinai is a severe blow. No longer can Israelis merely get in their cars and drive south for a holiday or weekend rest at beauty spots and deserted stretches of beach between Eilat and Sharm El-sheikh, without having to obtain a visa and go through the problems of a border crossing.

Both Israeli ecologists and local tourism officials are concerned by the effects of the closure of Sinai to Israelis seeking a local vacation spot. The hundreds of thousands of Israelis who for the past 15 years have grown accustomed to driving south for a brief holiday, will henceforth have to find camping and recreational grounds in other areas.

And this means that they will be packed like sardines around Eilat and its narrow coastline confined to the few miles between Jordan and Egypt, or around Lake Kinneret.

At either spot, the masses expected there will probably prove to be too many for their own comfort, or a severe hazard to local ecology.

by word of mouth



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...cted 8 year old whisky.

Ingrid Bergman stars as Golda Meir

Movie on Golda on TV April 14

TORONTO —

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Composer and conductor of the film's score is Michel Legrand.

The film covers Golda Meir's life from her early years in pogrom-ridden Russia through her meeting Anwar Sadat, just before her death.

Young Golda (Ms. Davis) and her shy husband (Nimoy) emigrate from America to join a kibbutz in Palestine. Golda thrives in the desert but Morris does not; he demands that the newlyweds leave their communal home and move to Jerusalem.

Golda feels as though her energies are wasted in Jerusalem until her old friend, mentor and friend Ariel (Thompson) implores her to become active in the struggling nation's politics. She accepts his challenge, making the difficult decision to sacrifice her marriage in order to help her people create a new nation.

Over the next 20 years, Golda negotiates peace in a land besieged with hostile neighbors. She pleads for arms and desperately searches for foreign aid. She is heralded by international leaders and mourns with families who have lost their sons in battle.

A Woman Called Golda has been recommended for viewing by the U.S. National Education Association and the American Federation of Teachers. Executive producer is Harve Bernett. Marilyn Hall (formerly of Winnipeg and Toronto) is the associate producer. Producer is Gene Corman. The film was written by Harold Gast and Steven Gethers and directed by Alan Gibson.

Preparing for 30th Zionist congress

CZF seeks to increase membership to 60,000

First in a 4-part series on the upcoming World Zionist Congress.

By JANICE ARNOLD

MONTREAL —

Are there 60,000 adult Canadian Jews who are willing to stand up and be counted as Zionists?

The Canadian Zionist Federation believes there are, and they can be found in Moncton, N.B., in Regina, Vancouver and Edmonton, as well as Toronto and Montreal. In fact all over Canada!

Every four years the CZF must assess quantitatively — and qualitatively — what the state of Zionism is in this country. The outcome of this introspection, which entails laborious planning and somethimes full-blown politicking, will determine how strong Canadian representation will be at the World Zionist Congress in Jerusalem Dec. 7-15.

This will be the 30th congress since Theodore Herzl convened the first international gathering of Zionists in Basle, Switzerland in 1897.

The decisions hammered out at these quadrennial conclaves can directly affect Israeli government policy and Jews the world over.

Delegates are sent to the World Zionist Congress from every country in the free world where there is a significant Jewish population.

Present at the last Congress in 1978 were the hundreds of representatives of the one million formally affiliated Zionists in the world, espousing a broad range of political views.

Canada had 17 delegates representing 13 Zionist groupings and a total CZF membership of 45,000 at the 29th Congress.

The picture has changed considerably since then. There are now 22 Zionist organizations affiliated with the CZF, which thinks 60,000 is not an unreasonable target for its current membership campaign.

Should this goal be reached by the end of the spring, the CZF will ask the World Zionist Organization to allow it to send 25 delegates to the congress in December.

Under the theme "Sustain the dream, strengthen the reality," the CZF is trying to convince the Canadian Jewish community that it is of more critical importance than ever for Diaspora Jews to become actively Zionist.

"The only true and tried friends that Israel has are the Jewish people in nations throughout the Diaspora," says Leon Kronitz, CZF executive vice-president. "Encouraged by anti-Israel sentiments, anti-semitism is once again rearing its ugly head everywhere.

"If ever world Jewry was required to unite, it is now, for on all fronts, not only Israel but Jewry universal, is under attack."

Any Jew over 18 can become a CZF member directly [$5] or by joining one of its 22 constituent organizations for $2 above the regular membership fee.

"The person who belongs to the CZF is prepared to speak up on behalf of Israel, is prepared to make his or her thoughts known with respect to Jewish survival, is prepared to support Israel and to protect Jewry in any way he or she can, be it through participation in a fund raising campaign or expressing concern over Jewish oppression," says Kronitz.

The CZF is the representative organization in Canada of the WZO, and has departments paralleling those of the WZO. They are aliya (of foremost importance, says Kronitz), education and culture (the only national Jewish educational agency, serving schools across the country), youth and hechalutz (there are now seven Zionist youth groups but this department tries to reach out equally to unaffiliated Jewish young people), and information or hasbara (the CZF claims to have the largest such Zionist information centre in the Diaspora).

The CZF is a partner in the Canada-Israel Committee, a public relations body based in Ottawa — formed by the CZF, Canadian Jewish Congress and B'nai B'rith. The CIC presents Israel's case to government, the media and non-Jewish community in general.

Other activities of the CZF include its department of tourism to encourage Canadians to visit Israel, promotion of trade with Israel mainly through the annual Israel Trade Fairs, its publications — the principal one being The Canadian Zionist, now 51 years old — and events to celebrate Yom Ha'atzmaut and Yom Yerushalayim.

"The CZF can truthfully claim that there is no Jewish community in Canada, even those with only 10 families, that has no Zionist presence. It may be Hadassah, or the Zionist Organization of Canada, but there is something," said Kronitz.

Zionists may be united by their common belief in the centrality of Israel to Jewish life and the unity of the Jewish people, as per the Jerusalem Program to which they all subscribe, but a great diversity of opinion exists on what foundations the Jewish state should be based.

Because of this, a great deal of care will go into deciding how the Canadian delegates will be divided between the 22 constituent organizations.

Eight years ago, competition was so stiff for the 17 delegates seats allotted to Canada that a nation-wide election was held. All CZF members were eligible to vote either at the polling stations that were set up in the major communities or by mail.

The results (verified by an auditor) were: Zionist Organization of Canada, 4; Labor Zionists, 4; Mizrachi Organization, 4; Herut-Hatzohar, 2; Zionists for the 70s (a uniquely Canadian group), 2; and Friends of Pioneering Israel, 1.

The same breakdown was used for the 1978 Congress, when Canada was again given 17 seats. But all did not go smoothly; the Canadian Sephardi Federation and the new Kadima-Canadian Council of Reform Zionists demanded representation too. In the end, the Zionists for the 70s gave one of their two seats to a CSF delegate; and the ZOC to the Reform Zionists.

This year is expected to be a tough choice again. An area [all of Canada] elections committee has been set up to try to work out a formula acceptable to all parties. [The WZO stipulates that delegate lists must have unanimous approval.]

However the CZF is "preparing for elections," said Kronitz, which, if deemed necessary, will take place probably in September.

"The democratic process is extremely important to the WZO," he said. "There is even a WZO court, some of whose members sit on the Supreme Court of Israel, if anyone wants to appeal delegate representation."

The WZO was the "Shadow government" for a Jewish state before Israel was created, and that former status bears its imprint on the Israeli political system today. The Knesset and World Zionist Congress seating is the same with left-wing parties on the left, centrists in the middle, and the "hawkish" faction on the right.

Israeli delegates to World Zionist Congresses are selected on the basis of two delegates for every member a party has in the Knesset.

CZF national president Judge Philip Givens chairs national executive meeting in Toronto. [Ben Lechtman photo]

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EDITORIAL COMMENT

Liberation from Egypt is imprinted in every Jew

Judaism as a faith and a civilization has always carried within it a tension between past and future, between the earthly and the eternal. In the tradition we speak and pray about the Olam Haba, the world to come — but we live it in the here and now.

Judaism teaches an ultimate redemption for mankind but the symbols of the message are embedded in our rich historical roots. Isaiah Berlin put it eloquently when he said that "Jews have had too much history and not enough geography."

It is instructive to note, moreover, that much of that geography has as its locus, places outside of Eretz Israel. Egypt, in this context, plays a primordial role in the development of our Jewish consciousness.

The slave experience in Egypt and the subsequent liberation from that bondage have been indelibly imprinted into the character of every Jew, commanded as he is each Passover to think of himself as having personally been through the ignominy of servitude.

While the Egyptian episode in Jewish history is referred to many times in the Bible, prayer book and literature of piety among Jews, it is the Passover haggadah which makes the event a central focus in the organized community.

Our ancestors, as Northrop Frye has so beautifully expressed it in his magisterial book, The Great Code, were not very successful as empire builders. The ancient Egyptians far surpassed the Israelites in government, conquest and architecture.

The Jewish people have had only a book and a tradition and they have outlasted the grandeur of imperial Egypt. In that book they "worded forth" a covenant with the divine which has the unique feature of looking forward and backward simultaneously. The reason: the future can have no meaning if it does not have a reference point in the past.

The haggadah enjoins the Jew to concentrate on three symbols during the sedarim — the Passover sacrifice, recalling the rite performed by the Israelites just prior to the exodus, the bitter herbs which commemorate the squalor and pain of slavery and — matzoh, the unleavened bread so characterized because of the haste with which it was baked.

The rabbinic tradition, not unexpectedly, has a great deal to say about this latter commodity. There are precise regulations pertaining to its composition, manufacture and consumption. There is sometimes so much preoccupation with these latter considerations that insufficient reflection is given to its spiritual dimension.

The homiletical commentary on the Book of Exodus can provide a salutary solution to this problem. The Mekhilta, as it is called, points out that the verse in Exodus (12) which enjoins the Israelites to be prudent in the making of the matzoh is susceptible to another reading.

Rabbi Yochia suggests: "Do not read matzot (unleavened bread) but rather mitzvot (divine commandments)." In other words, just as the matzoh cannot undergo the fermentation process, the performance of the mitzvah can be subject to a decaying process.

Accordingly, the symbol of matzoh in Passover carries with it not just the memory of the "bread of affliction", but the idea that there are occasions in life when immediate action is preferable to a more dilatory procedure.

To be tardy in doing the good deed can empty it of its significance, devaluate it and in one sense render it chometz, unfit. The mitzvah, as Michel Gugenheim points out, is food for the soul in the way that matzoh is food for the body.

In sitting around the seder table and in eating the matzoh the Jew participates in an experience which is both in time and beyond time. In a world which today seems to be exclusively future oriented — especially in the technological sense — the Jew uses the occasion of a festive meal to re-enact the past not simply as an academic exercise but as a spiritual re-creation.

In modern parlance one often hears the expression "to kill time." This is an idea which is incomprehensible to those imbued with Jewish values. At Passover the Jew sanctifies time [as he does each Shabbat] and lovingly converts it into an instrument for teaching valuable lessons about a nation's past and its future obligations.

Israel has been called the eternal people but her character has been shaped in the concrete of history and in time. At Passover elements of that concrete reality are introduced into the elaborate family celebration we call the seder. The reading of the haggadah helps us orient ourselves in thinking about a time zone not ours and about an experience we are asked to undertake vicariously.

It is a stimulating challenge and is probably one of the reasons why Passover is so eagerly awaited each year by our people. Few other nations have the opportunity of taking the stuff of history and transforming it into personal ethics through the re-living of a national epic.

On this occasion we wish all The CJN readers a hag sameach ve-kasher . . . a happy and kosher Passover.

Diary of a People

By DAVID BIRKAN

Deir Yassin was captured on April 9, 1948, the first Arab village outpost throttling Jerusalem to fall and remain in Jewish hands. From it sprang the Arab myth of Jewish atrocities.

Close to 100,000 Jews in Jerusalem's New City and another 1,400 in the Old City were besieged as the War of Independence broke out. Deir Yassin, 2,000 ft. above sea level and two miles from Jerusalem, was an important link in the chain of Arab positions blockading the east-west road rising from Tel Aviv. It was also a staging ground and garrison town for infiltrating Iraqi troops.

The village was attacked in the early morning by about 140 Jews. Most were members of the Irgun Zvei Leumi, the rest from Lehi, the third and smallest of pre-statehood Israel's underground forces. The Haganah, the Jewish Agency's defence arm, had approved the operation.

The average age of the attackers was under 20; its commander, Mordechai Raanan, was 24.

Foregoing the element of surprise, they fielded a small truck to broadcast a warning for non-combatants to leave the village. Its blaring message, combined with several pre-battle mishaps, resulted in a much quicker response by the Arabs than anticipated. Shots rang out immediately from one part of the village, while a white flag of surrender was unfurled in another. As the Jews approached the flag, they were promptly fired on.

Still, more than 200 villagers withdrew to the lower slopes. None was molested.

Deir Yassin was finally secured after eight hours of bitter fighting. The only ones trying to escape were Iraqi troops dressed in women's clothes. The heavy stone houses were silenced one by one; none surrendered. When the frenzy of battle subsided, the attackers were horrified to discover among the dead Iraqi and Arab troops the bodies of women and children.

Close to 250 Arabs, mostly fighting men, were killed and wounded. Five Jews were killed and 41 wounded. Accounts of the battle quickly spread across Palestine and beyond, embellished in each telling. For weeks afterwards, Arab troops fled in the face of Jewish attacks, shouting "Deir Yassin. Deir Yassin."

Tragically, the charges of Jewish atrocities were endorsed by leaders of the Jewish Agency, in part to discredit the Irgun, perceived as a political competitor. David Shaltiel, Haganah commander in charge of the defence of Jerusalem, disclaimed any prior knowledge of the Deir Yassin operation — a disclaimer disproved by the publication of his letter approving it — and said the attackers wanted to murder, rob, loot and rape, rather than fight a war.

The agency executive and David Ben-Gurion, its leader, issued statements disassociating themselves from the operation and soundly condemning it. One was sent to Trans-Jordan's King Abdulla — with whom Ben-Gurion was hopeful of concluding a peace treaty — even as that country's Arab Legion was storming Jerusalem.

On March 16, 1969, the Israeli government finally exonerated the attackers of Deir Yassin. But by then, with the regrettable help of the Jewish condemnations, Arab propaganda had created a false spectre and a justification for real terrorism.

New York's Lower East Side has changed; university is scene of Arab, Jewish tension

THE JEWISH WORLD

By SHELDON KIRSHNER

The Lower East Side of New York City, that great receptacle and starting gate for American Jewry, has been transformed. No longer a predominantly Jewish neighborhood, the Lower East Side today is populated by fewer than 20,000 Jews, and is home primarily to Hispanics, Blacks, Chinese and an assortment of immigrants.

"Soon, only the Jewish shopkeepers on Orchard St., virtually all non-residents, will remain," writes Howard Apter in The Baltimore Jewish Times. "And even this is hypothetical."

Streets that once resounded to Yiddish, Russian, Polish and a Babel of languages now are filled with the sounds of Spanish, Chinese and Vietnamese.

Only between Jefferson and Montgomery Sts., along a short stretch of East Broadway, is there any visible Jewish presence. There you can find the Educational Alliance Building and a handful of religious institutions, presumably caring for the spiritual needs of the remaining elderly residents in nearby housing projects.

The famed Jewish Daily Forward building on East Broadway, where Abraham Cahan reigned supreme for decades, houses a Chinese Christian Church. Henry St., which used to be lined with synagogues, Jewish schools and religious book stores, is practically all Hispanic. On Rutgers St., erstwhile Jewish institutional buildings remain — but now, even with the Stars of David and other Jewish symbols still visible, they serve a completely different clientele.

Cherry St., Madison St., Monroe St. and Pike St., where Jews lived in their thousands, have been totally changed by high rise housing developments and parking lots.

A vibrant Jewish world has passed.

* * *

Wayne State University of Detroit was the scene of tension between Arab and Jewish students recently.

The problem surfaced when Hillel director Rabbi Louis Finkelman wrote a letter to the campus newspaper to complain that Arab students were threatening Jewish students. Focus of the dispute was the placement of what Finkelman said were anti-Israel and anti-Jewish displays by three Arab student groups in the student centre building. Jewish students responded by putting up displays on Zionism and Israel. As a result, some harsh words were exchanged.

The university said steps had been taken to cool the situation. Spokesmen said the Arabs had agreed to voluntarily "de-escalate" their activities.

Detroit has the largest Arab population in the U.S. Of the estimated 3 million American Arabs, 200,000 reside in the Motor City. They hail from such countries as North and South Yemen, Syria, Lebanon, Jordan and Iraq. A fair proportion are Palestinians.

Detroit's considerable Jewish community is alarmed by the activities of the American-Arab Anti-Discriminatory Committee (ADC). Some Jewish leaders claim that ADC is not engaged in defending Arabs but in propagating the goals of the PLO.

In a dispatch from Detroit, The Christian Science Monitor quotes the local director of ADC as saying that it spends the bulk of its time challenging negative stereotypes of Arabs and their culture. She says that ADC does not have an official position on the Arab-Israeli dispute.

The Monitor correspondent cites a recent poll in which 44% of the respondents thought of Arabs as "barbaric and cruel." About 50% of those polled said Arabs were "warlike and bloodthirsty" and 49% called them "treacherous and cunning."

* * *

Lazar Moiseyevich Kagonovich, who was the last Jew to occupy a seat on the ruling Soviet Politburo, is alive and apparently well in Moscow. A recent Reuters dispatch says that Kagonovich, 88, is occasionally seen on warm summer evenings playing dominoes with neighbors outside his apartment.

He was appointed to the Politburo in 1930, after having taken part in the Russian Revolution. Secretary of the Moscow branch of the Communist Party in the 1930s, he was responsible for the construction of Moscow's subway system. At Stalin's behest, he helped suppress a bloody peasant's revolt in the Ukraine. He also served as commissar for communication and heavy industry, and was a member of the state defence committee during World War II.

In 1957, Nikita Khrushchev expelled him and two of his associates, Gregory Malenkov and Vyacheslav Molotov, from the party. When he fell from grace, Kagonovich was first deputy secretary. The powers-that-be banished him to run a cement factory in the wilds of the Urals. He became a "non-person," in the words of George Orwell. In the late 1960s, he was permitted to return to Moscow, where he lives out his remaining years.

* * *

The Protocols of the Elders of Zion, the notorious Czarist forgery which was exposed as such by the Times of London in the early 1920s, is distributed in 21 countries, according to the Institute of Jewish Affairs of Britain.

The tract speaks of a demonic international Jewish conspiracy to take over the world. Russian anti-semites and German fascists put it to good use in their ceaseless campaign to defame Jews.

It is circulated in European countries like West Germany, Britain, France, Switzerland, Spain, Greece, Finland and Belgium. In the U.S., it is distributed mainly by the National States Rights Party, based in the south. In Latin America, copies can be found in Mexico and Argentina.

* * *

Strange but apparently true: French Senator Rene Caillavet, known for his work on behalf of human rights, claims that the French gendarmerie has computerized tens of thousands of Jewish names as part of a special Jewish file. He charges that the gendarmerie may still have in its archives the so-called Jewish file, compiled by the Vichy collaborationist regime. This enabled the French police to round up Jews for shipment to East European death camps.

* * *

Hitler called him the "man with the iron heart" and Himmler, his immediate superior, praised his "flawless character." Rinhard Tristan Eugen Heydrich, the object of these boundless descriptions, was, until his assassination on June 4, 1942, one of the rising stars of the so-called 1,000-year Third Reich.

His career in the Nazi hierarchy was meteoric. By the age of 27, he was head of the SS security service, and by 32, he commanded the Secret State Police and the German Criminal Police. As Gunther Deschner points out in Heydrich [Nelson Canada, $18.95], he was one of "the brains" behind the Nazis' seizure of power. This may be an exaggeration, but Heydrich was certainly a figure who loomed large.

The fuehrer entrusted Heydrich with the "solution" of the "Jewish problem," which he organized from migration to extermination, and later, with the pacification of Czechoslovakia, where he met his end. Deschner, a West German writer, has high regard for Heydrich's organizational abilities. In his view, he was nothing less than a "technocratic genius."

Strangely enough, for a man who masterminded the near destruction of European Jewry, Heydrich's own racial purity was invariably in doubt.

His father Bruno, a musician, was taken for a Jew, although he denied it. Rumor had it that his mother was of Jewish origin. Heydrich is said to have removed the gravestone of his grandmother, "Sarah," and to have replaced it by one bearing the less embarrassing inscription of "S. Heydrich."

Shop for religious articles on the Lower East Side

Although he was acceptably Nordic in appearance, his hooked nose notwithstanding, Heydrich's Aryan ancestry was deemed dubious by some. In the navy, his Jew-obsessed mates referred to him as "blonde Moses" and "white Moses." In 1932, a prominent Nazi party member reported: "There is reason to believe that Bruno Heydrich . . . is a Jew." Heydrich senior, a good Catholic, could not escape the rumors. Even after the war, residents of his town clung to the conviction that he was half-Jewish.

The party's chief genealogist investigated Reinhart Heydrich's alleged Jewishness and gave him a clear bill of health. "Heydrich is of German origin and free from any colored or Jewish blood," he noted.

But this didn't do much to assuage Heydrich's apparent guilt over the matter. Himmler is said to have confided to his Finnish masseur that Heydrich "was in a permanent state of torment because of his knowledge of his inadequate origins."

Himmler, the former chicken farmer, is further quoted as saying: "I discussed (it) with him often and attempted to help him, and this in spite of my convictions to the contrary, by admitting the possibility of a conquest of strains of Jewish blood by finer German blood, even using him as an example."

Deschner, quoting an analysis by a German historian, says that Hitler and Himmler knew that Heydrich "had Jewish blood in his veins." For this reason, he speculates, Heydrich was "chosen expressly" to implement the Final Solution.

Perceived as something of an intellectual and thinker by his colleagues, Heydrich hoped to solve the "Jewish problem" in Germany through the medium of emigration. Although he did not love Jews, Heydrich opposed "Jew bashing," at least prior to the outbreak of war. He was, in Deschner's opinion, unhappy with Crystal Night, the vast pogrom of November, 1938.

Like a true technocrat, Heydrich wished to push Jews out of Germany by using "clean" and "legal" techniques. He had no use for "primitive" methods favored by Nazis such as Streicher and Goebbels.

In an attempt to achieve an orderly withdrawal of Jews from Germany, Heydrich cooperated with the Zionist movement, even allowing two of his top officials to visit Palestine. Heydrich was disposed toward Zionism. "As a National Socialist, I am a Zionist," he supposedly told intimates.

Zionists, he felt, had two points in their favor. "(They) advocate a strong racial standpoint. By emigrating to Palestine they aspire to the creation of their own Jewish state."

Needless to say, he despised Jewish assimilationists "who disown their . . . race."

With Germany at war, Heydrich's attitude underwent change. Now he was convinced that emigration was out of the question and that Eastern Jewry ["the reservoir of Bolshevism"] had to be wiped out.

Deschner claims that Heydrich was fascinated by the Final Solution because it was an immense challenge. Thus, he performed his duties with "zeal and intelligence." Yet, if the author's judgment can be trusted, Heydrich had mixed feelings about the extermination of Jewry.

As Deschner puts it: ". . . the impression remains that the bloody part of his fateful encounter with the Jews did not satisfy his thinking, founded as it was on purposefulness and rationality, nor did his collaboration in the mass killings win from him any degree of inner approval."

Heydrich delegated to Adolf Eichmann the planning and execution of the Final Solution and, in a departure from his usual mania to be informed of the smallest details, kept abreast of the killings "only in the most general way." He may have preferred a different method for the solution of the Jewish problem, but the blood of six million Jews still stained his soul.

Seder binds generations with the past

By J. B. SALSBERG

Of all Jewish holidays and festivities there is nothing to compare with the seder. It has a magic all its own. And, as my personal experiences show, the Seder is what binds the generations with our long and glorious past.

Of course Passover has everything going in its favor. It occurs just when spring finally disposes of winter in the areas where the majority of Jews live. (I pity the Jews who live in the southern hemisphere and must observe Pesach at the beginning of autumn.)

Finally, and most important, Pesach celebrates the dramatic liberation of our forefathers from slavery, and thus marks the birth of our nationhood.

What a combination of drama, pageantry, punishment for the evil doers, the oppressors, and munificent compensation for the victims of oppression!

There is an old Jewish saying about an unsavory character that he doesn't appreciate the haggadah but reads it in order to get the kneidlech (matzoh balls). But to all good people, like you and I, the kneidlech are only of secondary importance. The main thing is the haggadah, that narrates the wondrous happenings of the Exodus and that serves as a guide for the rituals and symbolic ceremonial followed at the seder; all of which integrates us with the historic happenings of that first Pesach.

The seder ceremonial has all the ingredients of a majestic, grand performance in which every one assembled at the family table, from the eldest to the very youngest, has a role to play and a verbal contribution to make. Consequently — though the plot (the Exodus) is well known, the props (the symbolic table arrangement) and the text (the haggadah) are also known to all — there is, nevertheless, an air of exciting expectation as the youngest member of the family (often mounted on a chair to be seen and heard) launches the dramatic spectacle with the innocent four questions: why is this night so different from all other nights of the year?

In my family the seder was conducted by our father in the strictest Orthodox tradition. After he passed away our mother guarded the traditional observance and ritual against alterations or dilutions.

For the last five years, since she departed, the two seder nights are observed by the entire family around the same table in essentially the same manner as when our parents were in charge. What this continuity of custom and style has meant to the second and third generation is nothing short of the miraculous.

When the physical contents of the family home had to be dismantled we, the children, decided to continue to conduct the seder together year after year. All of the family's Passover dishes — pots, pans dishes, glassware, flatwear etc. etc. — were carefully packed away and taken to the member of the family in whose home the sedorim would be conducted the following year. The rotation continues to this day.

This continuity of the seder observance by the entire family is welcomed most enthusiastically by the younger additions to the family circle. The yearly seder celebration binds them together, one with another and with the past and present of our people, like nothing else in their experience.

This Passover more than 40 of us, including three welcomed mechutanim (in-laws), will grace our seder table. A nephew is flying in from North Africa, a niece is doing the same from New York, another niece and her husband and two children are coming from Ottawa. (Last year the plane from overseas was somewhat delayed and my parents' grandson came straight from the airport and reached the seder only minutes before the prophet Elijah arrived.)

This year the youngest of the third generation, bearing my mother's name, can hardly be expected to ask the four questions since she is only three months old. But we shall hear the traditional questions asked by 2-, 3- and 5-year-olds. Everyone of the second generation will lead the assemblage in the recitation of one or another portion of the haggadah. And all of the younger set will fill the hearts of us, the older ones, with pride and joy as they will sing the traditional songs with delight and gusto.

The unforgettable climax of the seder will be reached near midnight (while the little ones struggle to stay awake) as the second generation leads us all in the singing of the last verses of Chad Gadya. That is an expereience that none at the table will forget.

As if trying to prolong the occasion, they extend the tune of the last syllable of Chad Gadya for many, many minutes. It is a glorious finale to a very meaningful performance.

A happy Pesach to all of you.

Quebe

By JANICE ARNOLD

MONTREAL —

The history of the Joint Co
Relations Committee in Quebec
markedly from its Ontario counter
CIN, Feb. 11). From its founding
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Since Elija there sho

By DR. FRED WEINBERG

That moment of quiet at the
seder has come. A member of the
sent to open the front door of the ho
welcome the invisible guest. A la
beautiful cup brimful with wine has
been poured for him. The childre
are riveted on it to detect the lev
wine going ever so slightly as the
visitor takes a sip.

**The honored guest is, of course
The Prophet who on this Lel Shim
"protector of the Jewish household
he visits as they celebrate the family**

**Who is this mysterious persona
has been loved and respected thr
the ages and has figured so promin
Jewish history, folklore and art?**

In history, his exploits are desc
the biblical Book of Kings. The
achievement of Elijah's life was his
over the idol-worshipping priests o
Mount Carmel.

I have wondered why there i
separate book entitled Elijah am
prophetic books such as there is fo
Ezekiel and other religious seers
Elijah was the first of the great pro
Israel who pioneered in the refo
religious purification of his people.
been moved by zeal for the Lord," d
his inner feelings of determina
oppose Jezebel, the Queen of Isra
encouraged and indeed advocat
worship of the many gods of the ne
ing peoples.

Elijah's vehement opposition
inroads of foreign religious
climaxed in a confrontation with 8
prophets. Elijah ridiculed these
suggesting that they cry out more
since their gods might be aslee
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— and, at Elijah's command, the ass
Israelites attacked and killed the p
of Baal.

Elijah won the respect of his peo
recognition by the other prophets of
So all the more wonder that there
book of Elijah included in the Bible.

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The association originated in th
phetic book of Malachi where it is re
that Elijah will be sent by God to re
parents and children "before the co
the great and terrible Day of the Lord
so by the first century of the Commo
was established that Elijah would be
to precede the coming of the Messi
indeed, would announce it.

Thus, every bar mitzvah boy, if he
stands the third blessing that he
after reading his Haftorah, know
Elijah's primary task is heraldi
redemption of Israel and bringi
Messiah to end Israel's suffering and

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Now if this guest is so honored, wh
expect him to gulp down the wine s
up? Why don't we have a chair reser
him as we would for any guest at the
Don't we, at the beginning of the
invite anyone who is hungry to join u
it not customary for guests at the sed
seated with us? And why is the do
open? Is it for a quick getaway since
so many families to visit that night?

I find the absence of a chair a part
inhospitable oversight. After all, a
circumcision ceremony a special car

Golden years were its last

Quebec JCRC history differs from Ontario's

By JANICE ARNOLD

MONTREAL —
The history of the Joint Community Relations Committee in Quebec differed markedly from its Ontario counterpart (see CJN, Feb. 11). From its founding in 1938 until almost its demise (at least in its original Canadian Jewish Congress-B'nai Brith partnership form) it operated like a private society, ingathering a small elite of the community's best minds, particularly in law.

There were no big meetings, no high-profile personalities; when a problem arose for the community in its relations with the Quebec government or other public authorities the community always felt "somebody was doing something" — but who that somebody was, was never too clear.

The JCRC Eastern Region also had to play by very different rules than those in Ontario in its dealings with the provincial government for many years. The lengthy reign of the autocratic Premier Maurice Duplessis (except for one term, from 1936-59) precluded the kind of open, above-board dialogue that was taken for granted in most of the rest of North America.

Much of the Jewish community's relations with government were of an indirect nature in those years. A community leader would make contact with a Jewish member of the National Assembly rather than take a direct route to the premier or his cabinet's office.

As in Ontario, the JCRC here was successful in convincing the government to pass fair employment and accommodation acts, but this was achieved a decade later in Quebec — in the mid-60s — and only after the election of Premier Jean Lesage, who embarked on a course to bring Quebec fully into the 20th century.

The JCRC, too, at this time began to change its approach. By the 70s, it had expanded to include a much broader community representation, beyond the strict B'nai B'rith-CJC boundaries. Thus input into the Jewish community's brief on Bill 22 in 1974, the Bourassa government's francization legislation, had come from a cross-section of the community and was hailed as one of the best submissions at the public hearings.

The "golden years" of the JCRC Eastern Region were really its last. The election of the Parti Quebecois in November, 1976, catapulted the hitherto low-profile committee, working quietly behind-the-scenes, into a position of prime importance to a Jewish community that had been thrown into a dither. Overnight, contacts and understandings developed over the years with the Liberal Party had been rendered useless.

Joel Pinsky

Abe Zaitlin,
... who devoted considorable time to JCRC

It was this new found influence and prestige, ironically, that rather swiftly sounded the death knell for the JCRC in Quebec. Less than a year later, the JCRC Eastern Region, as it had been known for nearly 40 years, ceased to exist for all practical purposes.

* * *

Two men who figured prominently in the JCRC in Quebec, Abe H. J. Zaitlin, who was associated with the committee right from the beginning until the early 70s and was its chairman for some 20 years, and Joel Pinsky, who joined the JCRC in the early 60s and was its last chairman, offer their reminiscences of those 40 years:

British-born Zaitlin, now 75, was a law student at McGill when he first became involved with CJC, then "a nickel-and-dime operation" located in a small office in the Baron de Hirsch Institute on Bleury St. A classmate of young men like Saul Hayes, Carl Goldenberg, David Lewis and A. M. Klein, Zaitlin was asked to organize a youth division.

The youth group did not last long, but Zaitlin continued to spend his spare time around CJC, riveted to the appalling reports that were coming in from overseas Jewish organizations of rising anti-semitism, especially in Germany.

Anti-semitism soon spread to Canada, both covert (strict admission requirements for Jews to enter McGill, Jewish doctors limited in getting appointments at hospitals, Jewish lawyers often unable to rent space in certain buildings) and overt (notably Adrien Arcand's fascist Parti unite nationale). Anti-semitic magazines and pamphlets began to proliferate in Quebec.

"As overt anti-semitism became more intense, a sense of urgency rose that something should be done in an organized fashion . . . there was a great deal of frustration," said Zaitlin.

A local branch of the non-sectarian Anti-Nazi League was set up with Zaitlin as executive secretary. Its purpose was to start a boycott of German goods, but its effect was probably more psychological — "it allowed us to let off a little steam" — than practical, and it soon folded.

Meanwhile, B'nai B'rith, with its connections with the Anti-Defamation League in the United States, had assumed the role of defender of the Jewish community in Quebec years earlier.

In 1938, CJC and B'nai B'rith entered into a formal equal partnership — the Joint Public Relations Committee, the name the JCRC had until the 50s, to co-ordinate their efforts. At the outset these two organizations had many of the same leaders in common, said Zaitlin, and any kind of organizational chauvinism was unheard of. In fact, when the early JCRC members sat around the conference table they wore only one "hat" — that of committee membership. Zaitlin, for example, is also a past president of B'nai B'rith Mount Royal Lodge.

"Our joint committee was the envy in those days of the American Jewish community where there were at least four competing organizations working in the field of defence of the Jewish community," said Zaitlin.

The JCRC can be credited with thwarting many of Arcand's meetings by having developed good relationships with city hall and church authorities. The fight against Arcand however was to continue into the 60s, until his death.

There is the famous story of how the RCMP were able to imprison Arcand as a security risk during World War II on the basis of the files accumulated by Saul Hayes, CJC's director. (The Quebec JCRC never had full-time professional help.)

The war — during which time most of the JCRC's activities were suspended — and the subsequent creation of the State of Israel, to Zaitlin's mind, were turning points in the Jewish community's self-image and its relations with the general community.

"After the war, Jews for the first time were admitted to the executive suites to see how big business and government operated. They learned from the inside all the tricks of the trade, and the old indirect basis of community relations began to fade."

In the 50s, the JCRC turned its attention to combating discrimination in employment, and the Joint Labor Relations Committee was established with the Jewish Labor Committee.

The JCRC was in the forefront of presenting briefs to the government regarding discrimination in employment due to religion, color, nationality, etc. It even went to bat once for a Black employee of the Queen Elizabeth Hotel who finally was restored to her job. The JCRC was also instrumental in deleting from application forms questions on religion.

The Fair Employment Act was passed in Quebec in 1966.

The Fair Accommodation Act of 1967 was also the result in large measure of the Jewish community's lobbying. The JCRC was approached on numerous instances by Jewish groups trying to obtain space in restaurants for small gatherings.

One of the most vivid cases was that of a Jewish women's club which was not permitted to meet at the Alpine Inn in the Laurentians. Members of the JCRC talked with the owner and the whole affair was settled before going to court.

Thanks to the support of Premier Lesage, as well, Jews were finally able to obtain representation of the Protestant School Board of Greater Montreal in the 60s.

"Duplessis had completely dominated Quebec, running it like a private fiefdom; he worked on the principle that if you wanted something, you had to have some kind of influence . . . there had to be a payoff of one kind or other," The CJN was told.

Consequently, the JCRC had to turn elsewhere to foster good relations with the Quebec populace. It was quite successful with the Catholic church [the JCRC helped eventually form the Canadian Council of Christians and Jews], but more interesting were the informal connections made with younger French-Canadian progressives who shared with the Jewish community the common desire to bring about major social and political change — men like Pierre Elliott Trudeau, Jean Marchand and Rene Levesque. They also shared in the feeling of being excluded from the English-dominated world of commerce.

"Great deal done without much fanfare"

"One of the great surprises of the Pequistes today is that they haven't got the sympathetic support of the Jewish community. I think they considered us their natural allies," said Zaitlin.

"Most of our accomplishments were intangible though — like creating an atmosphere of tolerance by education of the general public; a great deal was done without too much fanfare."

Says Joel Pinsky: "We operated as the times demanded; a lot that we did is still not even known today. Nobody in the community really knew who was on the committee or even who its chariman was — even my kids didn't know where I was going when I went out to JCRC meetings.

"We thought there was no need for publicity; there was no desire to grab headlines, individually or organizationally. We, the members of the committee, developed a lot of confidence in each other and were content in the knowledge a job was well done. We also knew that in the minds of the public CJC got the credit, but we all felt so be it."

The JCRC became more militant and spent a good deal of time in the 60s and 70s keeping surveillance of certain nationalist groups. At one point, when there were fears for the security of synagogues and Jewish cemeteries, JCRC members conducted a 24-hour a day vigil in certain neighborhoods.

"One of my earliest tasks I remember," said Pinsky, also a lawyer, "was going out to an Arcand meeting in an east end church hall. I remember thinking that most of the people present were either RCMP or representatives of other groups unsympathetic to his cause."

The JCRC was often able to make sure fascist meetings never took place by in some way cajoling the owners of the halls the groups rented. Once an American Nazi leader was prevented from making a scheduled public address because JCRC members blocked entrance to the hall by circulating in cars around the building.

"It may sound crude, but it worked."

Some problems the JCRC handled were internal to the community. In the early 70s, the JCRC acted as arbiter in a bitter confrontation which developed between Holocaust survivors and members of the community who wanted to stage the play Man in the Glass Booth, a takeoff on the Eichmann trial, at the Saidye Bronfman Centre. The JCRC finally decided in favor of the survivors and the play was cancelled.

Watching the media for any unfair representation of Jews was another full time occupation for the JCRC. In Quebec, until well into the 60s, many French-language newspapers were still deliberately pointing out the religious origin of any Jewish wrongdoers. Eventually, through continuous meetings with editors, this practice was eradicated.

The idea of broadening the base of JCRC is actually not new. Before the Jewish community presented its 1974 brief on Bill 22, many other sectors of the community were consulted.

The Liberal government did adopt some of the recommendations made in the brief, but probably its most important contribution was to establish a Jewish position on the French language in Quebec — a position that remains essentially unchanged to this day.

An even broader cross-section of the community was brought in to prepare the brief on Bill One (the original name of Bill 101). The JCRC worked feverishly through the winter of 1977, meeting every week to try and hammer out a position acceptable to everyone.

"Perhaps we became too strong a force in the community," said Pinsky. "JCRC exploited a void in the community and began to see itself as a major spokesman of the community . . . which we should not have done. Perhaps our wings had to be clipped."

As the stakes grew higher, B'nai B'rith, rightly or wrongly, became reluctant to remain what it felt was the junior member of an officially equal partnership.

Pinsky is still bitter about the breakdown of the JCRC Eastern Region, and even more concerned with the change in the national setup.

"I think Canadian Jewry will be the loser for the ensuing confusion that is going to develop in the whole area of community relations . . . To request that B'nai B'rith not duplicate the work of the JCRC (in its present form) is really to ask B'nai B'rith to forego its Canadian existence."

* * *

After the rift in Quebec, CJC beefed up its Community Relations Committee, intent on building it into a broadly representative group, under its sponsorship, with or without the participation of B'nai B'rith.

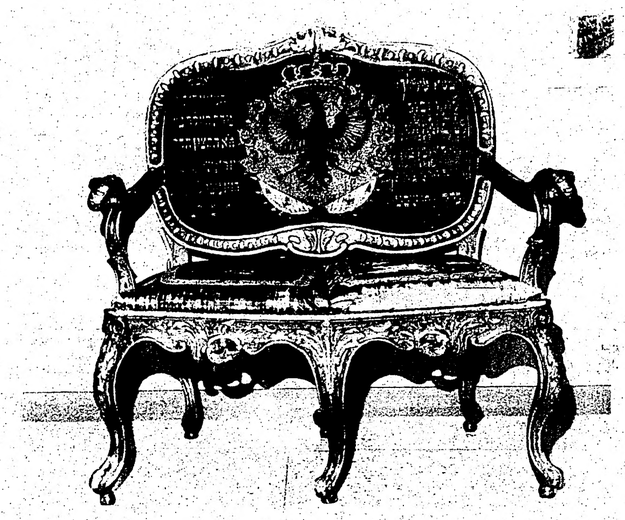
In 1979, B'nai B'rith "reactivated" the League for Human Rights in Quebec.

But each organization has found that it cannot completely get along without the other. B'nai B'rith members — as individuals, they emphasize — attend meetings of the CJC Community Relations Committee [now called the Joint Community Relations Committee again].

And last fall, a brief to the Quebec Human Rights Commission was presented jointly by B'nai B'rith and CJC.

Since Elijah was one of the great prophets, there should be biblical book for him

By DR. FRED WEINBERG



18th century circumcision bench, from Prussia, accommodates both the godfather and the prophet Elijah. [Cecil Roth collection, Beth Tzedec Congregation]

That moment of quiet at the Passover seder has come. A member of the family is sent to open the front door of the house and welcome the invisible guest. A large and beautiful cup brimful with wine has already been poured for him. The children's eyes are riveted on it to detect the level of the wine going ever so slightly as the unseen visitor takes a sip.

The honored guest is, of course, Elijah The Prophet who on this Lel Shimurim is "protector of the Jewish households" that he visits as they celebrate the family ritual.

Who is this mysterious personality who has been loved and respected throughout the ages and has figured so prominently in Jewish history, folklore and art?

In history, his exploits are described in the biblical Book of Kings. The greatest achievement of Elijah's life was his victory over the idol-worshipping priests of Baal at Mount Carmel.

I have wondered why there is not a separate book entitled Elijah among the prophetic books such as there is for Isaiah, Ezekiel and other religious seers, since Elijah was the first of the great prophets of Israel who pioneered in the reform and religious purification of his people. "I have been moved by zeal for the Lord," describes his inner feelings of determination to oppose Jezebel, the Queen of Israel, who encouraged and indeed advocated the worship of the many gods of the neighboring peoples.

Elijah's vehement opposition to the inroads of foreign religious practice climaxed in a confrontation with 850 false prophets. Elijah ridiculed these priests, suggesting that they cry out more loudly since their gods might be asleep. This dramatic story is told in the Book of Kings — and, at Elijah's command, the assembled Israelites attacked and killed the prophets of Baal.

Elijah won the respect of his people and recognition by the other prophets of his day. So all the more wonder that there is not a book of Elijah included in the Bible.

Might this have been because it was too early in that prophetic period for the art of writing to have been developed and so Elijah's words were handed down in snatches of oral tradition rather than in a separate volume? If so, this means, of course, that we only have a fragmentary history of this early, national religious giant.

In Jewish folklore the prophet Elijah is associated with the coming of the Messiah. And so on seder night it is customary to open the door of the house and keep it open during the recitation of the paragraph that starts with: "Pour out your wrath upon the nations that do not acknowledge you. . . ."

We open the door in the hope that we will be rewarded with the coming of Moshiach. And since this coming will be heralded by the prophet Elijah, the fifth cup of wine in the seder ritual is dedicated to him.

The association originated in the prophetic book of Malachi where it is recorded that Elijah will be sent by God to reconcile parents and children "before the coming of the great and terrible Day of the Lord." And so by the first century of the Common Era it was established that Elijah would be the one to precede the coming of the Messiah and, indeed, would announce it.

Thus, every bar mitzvah boy, if he understands the third blessing that he recites after reading his Haftorah, knows that Elijah's primary task is heralding the redemption of Israel and bringing the Messiah to end Israel's suffering and exile.

* * *

Now if this guest is so honored, why do we expect him to gulp down the wine standing up? Why don't we have a chair reserved for him as we would for any guest at the seder? Don't we, at the beginning of the meal, invite anyone who is hungry to join us and is it not customary for guests at the seder to be seated with us? And why is the door kept open? Is it for a quick getaway since he has so many families to visit that night?

I find the absence of a chair a particularly inhospitable oversight. After all, at every circumcision ceremony a special carved and embroidered chair is reserved for Elijah. He was called by the prophet Malachi "the angel of the convenant" and is seated at the right hand of the "sandek," who holds the child to be circumcised. Elijah's presence is as loudly acknowledged in greeting as is the 8-day old infant.

There is no doubt that the prophet protects the baby during the surgical procedure for I have never seen an infant in any way injured because of this ritual. (I have, however, twice witnessed a gentleman hurt because the mohel missed and inadvertently cut the hand of the sandek holding the baby).

How did Elijah become a protector of children? This role is based on Elijah reviving the son of the widow who lived in the town of Zarephath. He laid himself over the apparently dead infant and used mouth-to-mouth resuscitation. The same protector role is also called upon for the wellbeing of women in childbirth in the form of Jewish amulets or good luck charms that are worn or hung in the delivery room to protect the mother and the newborn.

In the Middle Ages Elijah was also portrayed as a sort of Jewish Robin Hood who was a heavenly messenger sent down to fight social injustice. He rewarded the poor and punished the greedy rich — no matter who they were and how high up they were in the community.

In one Yiddish folk tale Elijah appears to the benevolent Mayer Amschel Rothschild and presents him with an inexhaustible barrel of oil. Would that he appeared today with a similar gift for Menachem Begin!

Dr. Fred Weinberg

(That would certainly add to the oil glut!)

In one 19th century Yiddish song, God of Abraham, chanted by East European women at the end of the Sabbath, Elijah's role as a provider is also stressed.

Elijah became such an intimate of the masses that they made one word out of his name and they called him "Elianuvi," in endearing familiarity. This fostered many folk tales and humorous stories. For example — if anything was in doubt that it ever would take place, it became common to comment that such and such would happen "ven Elianuvi vet kumen" — meaning, of course, "not in my lifetime."

In art, Elijah is usually depicted as riding a donkey as the forerunner of the Messiah and entering Jerusalem. This is shown in many of the early haggadot.

In the late 18th century he figured in French and English plays as well as in epic poetry and always as the vehicle of social justice. In the early part of this century Yiddish dramatists such as Peretz Hirschbein wrote comedies depicting the coming of Elijah to the home of a poor Jew or dramas about Elijah and the wicked Jezebel.

As recently as the 1960s a mystery play by Martin Buber featured Elijah as the central character.

In Christian art, particularly as part of the Roman Catholic Carmelite Order, Elijah is depicted as the patron of that sect. This is because Elijah is associated with his stand for God at Mount Carmel.

Many churches in Russia and one in Lubin, Poland, have paintings depicting scenes from Elijah's life, such as the resurrection of the widow's son, confronting the sacrifices of the idol worshippers on Mount Carmel and the ascension of Elijah in a chariot of fire.

Tintoretto and Rubens, in famous biblical paintings, have featured Elijah in his heroic roles.

There are musical oratorios and folk songs in many European languages about Elijah. One of the most famous is a composition by Felix Mendelssohn, first performed at the Birmingham Festival in 1846.

Sometimes there is a bit of humour in the haggadot illustrations such as Elijah riding on a donkey with a whole family seated behind him and the youngest in the group holding the animal's tail. They are entering Jerusalem to announce the coming of the Messiah.

The popular song which starts with the refrain Eliahu Hanavi is known to everyone and, at that appropriate quiet moment in your seder this year when you open the front door, all of you should join in song to greet the invisible, honored guest. Happy Passover!

LETTERS TO THE EDITOR

Growing threat

There is obviously a significant number of committed Jews in this country who are rightly concerned over recent negotiations between certain Canadian universities and Saudi Arabian institutions of higher learning.

From the Israeli perspective, these negotiations symbolize the growing threat to Israel's technological edge over her Arab neighbors. Arab states have embarked on an ambitious educational program to encourage their students to enter the professions of science and technology, for in doing so, they contribute to the strengthening of their countries' economies and military capabilities.

This development comes at a time when Israel is trying to urge its high school graduates to pursue careers in engineering, science, the trades, and high technology. These are not only the Jewish state's greatest areas of economic growth, but are also those sectors of the economy that offer the best career opportunities to Israeli graduates as well as real hope for Israel's security and prosperity.

As Israel enters this new war of technology, battling sophisticated arm supplies to Arab states and the Arab drive for high technology, the Technion continues to serve as Israel's foremost educator in science and technology, paving the way for even greater achievements in engineering, science, industry and defense.

Surely, a Diaspora committed to Israel's wellbeing should respond to this newest challenge to the Jewish state by renewing its commitment to the strengthening of Israel's technological effort and more particularly, the vital efforts of the Technion.

Shimon Arbel
Toronto

* * *

Commanding officer

In respect to the photograph which appeared on page 3 of your issue of March 25, may I point out that I did not receive an award for "efforts on behalf of Holocaust victims" but as the commanding officer of a tank which liberated Bergen-Belsen.

Alan Rose
Executive Vice-President
Canadian Jewish Congress
Montreal

* * *

Jordan is Palestine

I am pleased with the coverage The Canadian Jewish News has been giving the "Jordan Is Palestine" approach to the solving of the "Palestinian problem." Ken Haberman's letter and the article on David Kimche'd remarks, which both appeared in the March 18 edition of The CJN are indications of the increasing support for our cause in the Israeli Knesset and around the world.

I encourage all those concerned with the future stability of the Middle East to inquire about the Jordan Is Palestine approach.

Lewis Dubrofsky
Willowdale, Ont.

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Although he was acceptably Nordic in appearance, his hooked nose notwithstanding, Heydrich's Aryan ancestry was deemed dubious by some. In the navy, his Jew-obsessed mates referred to him as "blonde Moses" and "white Moses." In 1932, a prominent Nazi party member reported: "There is reason to believe that Bruno Heydrich . . . is a Jew." Heydrich senior, a good Catholic, could not escape the rumors. Even after the war, residents of his town clung to the conviction that he was half-Jewish.

The party's chief genealogist investigated Reinhart Heydrich's alleged Jewishness and gave him a clear bill of health. "Heydrich is of German origin and free from any colored or Jewish blood," he noted.

But this didn't do much to assuage Heydrich's apparent guilt over the matter. Himmler is said to have confided to his Finnish masseur that Heydrich "was in a permanent state of torment because of his knowledge of his inadequate origins."

Himmler, the former chicken farmer, is further quoted as saying: "I discussed (it) with him often and attempted to help him, and this in spite of my convictions to the contrary, by admitting the possibility of a conquest of strains of Jewish blood by finer German blood, even using him as an example."

Deschner, quoting an analysis by a German historian, says that Hitler and Himmler knew that Heydrich "had Jewish blood in his veins." For this reason, he speculates, Heydrich was "chosen expressly" to implement the Final Solution.

Perceived as something of an intellectual and thinker by his colleagues, Heydrich hoped to solve the "Jewish problem" in Germany through the medium of emigration. Although he did not love Jews, Heydrich opposed "Jew bashing," at least prior to the outbreak of war. He was, in Deschner's opinion, unhappy with Crystal Night, the vast pogrom of November, 1938.

Like a true technocrat, Heydrich wished to push Jews out of Germany by using "clean" and "legal" techniques. He had no use for "primitive" methods favored by Nazis such as Streicher and Goebbels.

In an attempt to achieve an orderly withdrawal of Jews from Germany, Heydrich cooperated with the Zionist movement, even allowing two of his top officials to visit Palestine. Heydrich was disposed toward Zionism. "As a National Socialist, I am a Zionist," he supposedly told intimates.

Zionists, he felt, had two points in their favor. "(They) advocate a strong racial standpoint. By emigrating to Palestine they aspire to the creation of their own Jewish state."

Needless to say, he despised Jewish assimilationists "who disown their . . . race."

With Germany at war, Heydrich's attitude underwent change. Now he was convinced that emigration was out of the question and that Eastern Jewry ["the reservoir of Bolshevism"] had to be wiped out.

Deschner claims that Heydrich was fascinated by the Final Solution because it was an immense challenge. Thus, he performed his duties with "zeal and intelligence." Yet, if the author's judgment can be trusted, Heydrich had mixed feelings about the extermination of Jewry.

As Deschner puts it: ". . . the impression remains that the bloody part of his fateful encounter with the Jews did not satisfy his thinking, founded as it was on purposefulness and rationality, nor did his collaboration in the mass killings win from him any degree of inner approval."

Heydrich delegated to Adolf Eichmann the planning and execution of the Final Solution and, in a departure from his usual mania to be informed of the smallest details, kept abreast of the killings "only in the most general way." He may have preferred a different method for the solution of the Jewish problem, but the blood of six million Jews still stained his soul.

World-National

Yeshayahu Anug, Israeli ambassador to Canada, [far right], was the keynote speaker at dinner for parliamentarians held by the Canada-Israel Committee in Ottawa at the Chateau Laurier. From right: Anug; Rene Anug; Jean Marchand, speaker of the Senate; Philip Givens, president of the Canadian Zionist Federation; Herb Gray, minister of trade and commerce and regional economic expansion; and Sharon Gray. [Photo by Jean-Marc Carisse]

Canada-Israel trade grows, 1,000 firms doing business

By GAYE APPLEBAUM

OTTAWA —

The Canada-Israel trade partnership has grown considerably over the past two to three years. By the end of 1982, the volume of trade between Israel and Canada will top $200 million. Trade missions between the two countries are also on the rise.

This was the message moderator Nick Simmonds delivered at the start of a "good news" panel session, as Simmonds called it, at the annual Canada-Israel policy conference here last week.

Simmonds is executive director of the Canada-Israel Chamber of Commerce (CICC). CICC was organized more than 20 years ago, and now boasts more than 250 corporate members.

Government figures show close to 1,000 Canadian and Israeli companies are currently doing business with one another, he said. The resumption of bilateral Canada-Israel talks during a joint economic mission earlier this year to Israel, indicates a strong trend for continuing trade growth, said Simmonds.

However, of the $175 million gross trade sales recorded in 1981, Israel's export share represented only $51 million, a slight drop from the previous years' figures, said panelist Baruch Barak, Israel's economic minister to Canada.

In the past, Israel's diamond industry accounted for 50% of its exports. As the diamond market dropped, Israel has turned to the high tech market, especially in the last few years, he said.

Barak expects a significant trade increase in Israel's favor as its high tech products come to the attention of more Canadian buyers.

John Nelson, a federal trade official, stressed that the trade commissioners' service will continue to be readily available to Canadian businessmen despite a recent bureaucratic reorganization. International trade is now handled by the external affairs department.

Nelson asked critics to bear with the government as it undergoes the "largest single reorganization ever attempted by it."

Initial reports of the Canadian businessmen's wide-ranging mission to Israel (CJN, April 1) reaching trade officials are "very encouraging" Nelson told the CIC. Word has just come of Transport Minister Chaim Korfu's plan to inspect the Canadian railway network within the next few months, he added. Israel is about to modernize its railway system and is looking to Canada as a possible partner in the venture.

Nelson announced that his department is preparing a treasury board submission requesting $200,000 to set up a joint Canadian-Israeli industrial research and development institute. Israel will match the amount. Both governments hope to see the organization in operation before the end of the summer.

Nelson said the 1983 federal trade budget includes Canadian first-time participation at Israel's trade fair in Tel Aviv.

Jan Rush, director of trade development in the Ontario government's recently restructured trade and industry ministry pointed out that Ontario is no stranger to Israeli trade fairs. Ontario participated in a 1979 high tech fair, and invited six Israelis back to Canatech in Toronto last fall. "There is real potential for joint approach to markets in Europe and the Third World," Rush said.

Barak said he is optimistic about the growing number of trade missions between Canada and Israel. In the last three years there have been 28 missions, 15 of them from Canada to Israel. Alberta, Ontario and Quebec sponsored most of them, he said.

But the provinces with fewer funds than their federal counterpart must concentrate on priority markets, rather than multi-sector development, Rush said. "It's a game we're all going to have to play more, as money gets tighter," she said. Trade between the province and Israel has grown 30% in the past three years, she said.

A medical mission is scheduled to visit Israel in May. Rush hopes to lead the group of medical equipment manufacturers to Jerusalem to see recent advanced development in the Israeli medical system.

Canadian products are well respected in Israel, said Barak. Now that Israel is 21st on Canada's trade partner list it is time Israeli exports explored the market here more fully, and set up agencies to deal directly with Canadian exporters instead of continuing to rely on their U.S. offices.

Barak said the opening of Canadian branches of three Israeli banks will give Israeli exporters additional reasons to eliminate the U.S. middleman.

CICC is opening offices in Edmonton and Montreal to make it easier for Israelis to meet their Canadian contacts, Simmonds said.

Buckley–toothy grimace for BGU

By JANICE ARNOLD

MONTREAL —

As William F. Buckley Jr., the voice of intellectual conservatism in the United States, went through Canadian customs some 20 years ago on his way to his first speaking engagement in this country, the customs officers asked him the purpose of his visit.

Buckley, who was to take part in a debate at the University of Toronto with the late David Lewis, replied with suitable solemnity: "to desocialize Canada."

Without batting an eye, the officer inquired how long he planned to stay. "Twenty-four hours," answered Buckley.

His personal mission to put Canada (and the rest of the world) on the right track has taken longer than he anticipated, but Buckley was able — in less than one hour — to dazzle an audience of close to 1,000 — not forewarned to bring along dictionaries — with his famous eloquence.

Buckley was the guest speaker at the fourth annual Ben-Gurion Memorial Lecture, sponsored by the Canadian Associates of Ben-Gurion University of the Negev, held recently at the Queen Elizabeth Hotel. Prior to his appearance, he was feted at a dinner at the home of Joe and Marissa Nuss, members of the Montreal Branch executive, which was attended by the lecture's sponsors as well as McGill University Principal David Johnston, the evening's moderator.

His topic was listed as Conservatism Today: Reflections on Current Contentions. His address, in an impeccable upper-class English foreign to the great masses of anglophones, was, to Buckley, a very down-to-earth observation on human nature and how anything other than free enterprise — "the politics of reality" — runs counter to it and will ultimately fail.

Even some of the Left's better minds are finally awakening to this truth, Buckely indicated. One need only look at Russia and China if further evidence is needed.

His address was also good entertainment, if not edification for everyone, with Buckley pulling his characteristic toothy grimace whenever he came up with one of his lightning repartees.

Coming in for broadsides were the bleeding heart champions of the oppressed ("the use of humanitarian cliches should be regulated"), opponents of individuals who "profit from human misery" ("perhaps undertakers should be nationalized") and Liberal economist John Kenneth Galbraith ("Canada's most expensive export").

Buckley, who noted a possible conflict of interest in the fact that last year he received the Freedom Medal from the University of Haifa, said nothing about Israel or the Middle East, except that Israel is among the nations struggling to live in freedom — doubtless Buckey's highest compliment.

To a member of the audience who asked if he is worried that Ronald Reagan is a "blockhead," Buckley responded, "No, I'm not worried," adding, "Trudeau isn't a blockhead but I'm very worried about him."

Nor does Reagan's alleged overuse of cliches bother him — ("after all, cliches are really just matured aphorisms.")

What is important is not language but that Reagan was able to get over 50% of the vote for the Republicans, said Buckley, while his own fluency could only garner Buckley 13% in his 1965 try for the mayoralty of New York City.

Diplomatically, Buckley skirted a question on the Canadian experience in state-supported health care and how it might serve as a model for the U.S.

"Americans," mused Buckley, "have a fateful tendency to socialize something after it has been absolutely proven unnecessary. Today 87% of Americans are enrolled in voluntary medical programs. When it reaches 99%, the U.S. will probably socialize health care." The important thing is "leaving the freedom of choice open to the individual."

Gun control? It'll never work; it would be next to impossible to round up the 56 million handguns presently owned by Americans. "It's useful to point out that the strictest gun laws in the world are those of New York."

Buckley does, however, find some merit in Massachusetts' regulations which state that a person may keep one gun at his home and one at his office but if found with a gun anywhere else, for whatever reason, he will be prosecuted.

Violent crime has gone down 30% since this law was enforced, he said.

Many tried to match Buckley's verbal dexterity, but the best question of the evening — the only one which stopped Buckley cold for at least a full minute — was from the young man who twanged into the microphone, "Mr. Buckley, how's it goin', eh?"

1982 Heritage Festival

WINNIPEG —

The 1982 Canadian Heritage Festival will be held in Manitoba July 14-27, Jim Fleming, the minister of state for multiculturalism announced here recently, following discussions with Eugene Kostyra, Manitoba's minister of cultural affairs and historical resources.

Under the sponsorship of Multiculturalism Canada, the Canadian Heritage Festival is an annual folkloric performing arts event which has been held with provincial cooperation and support since its inception in 1974. Last year's festival was held in the Greater Vancouver area.

Fleming said that this year's Festival which is being provided with $250,000 in federal funds, will showcase the variety and quality of folkloric performing arts talent from across Canada, with particular emphasis on Manitoba's heritage communities. Events are scheduled for Brandon, Selkirk and Winnipeg.

Brandon and Selkirk are celebrating their 100th anniversaries this year.

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National President

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Living Ha

By RABBI MOSES J.

Question: Why does one supervision for Passover product

In today's world, things are no are supposed to be.

Grade A eggs are supposed to spots. But, did it ever happen bought a carton of Grade A eggs, the very first egg that you cracked open had a blood spot? How could that be?

The answer is that while Grade A egg must be free of blood spots in order to merit that grade, the authorities permit you to pack a certain number of eggs with blood spots in every makes sure he puts in the maxi them permitted by law, for eac carries the higher grade brings pennies.

When thousands and tens of th eggs are involved that's a lot of m you get eggs with blood spots wh be.

A friend of mine told me that w the Korean war, there was lit around. There was plenty of pe label said it was pure peanut butt was kosher. They ate it and enjo did they learn that their pure pe 8% lard in it. Even today, in his lard may be added to the peanu taking away its right to be call butter.

Therefore, when it comes to Pa can't be too careful. The laws of P most rigorous standard of all our other food laws, when a treif dentally falls into twice as much o is neutralized. If the treif substa severe type, it is battel beshish when there is 60 times as much of mixture.

The Mishnah, in Tractate Te 4:7, tells us that the holy fo neutralized when the other food outweighs it 100 to 1.

When it comes to chometz, the Shulchan 'Aruch, Hilchos Pesach tells us that when some chometz times that amount of Passover neutralized. And the very first p chapter on the laws of the Passov not give us the ratio of 1,000 to 1, even the tiniest speck of chometz in the Passover food spoils it.

This leads the Be'er Hetev in hi Ari z.l. to the effect that he who from the tiniest speck of chometz, that he will not sin all year.

We take many things light people look at a bag of sugar and s that there can be nothing wrong w doesn't need a hechsher. Some same way. Others want to hear th require no hechsher. All this com awareness.

In a more sensitive age, nothing industrial process was considere the rabbi's stamp said it was researches in old European news that Hungarian Jewry did not dri unless it was certified kosher by th

My distinguished friend, Ra shlita, tells in his sefer of an ex Rabbi Jacob Emden z.l. and som him about sugar for Passover. E saying: "I only wish that your kosher as this sugar is."

But, I find that the Chassam volume 6 of his responsa, numb questioner that "we buy the suga Hamburg and Prague and th hechsher of the Gaonim of those p

Said the Chassam Sofer: "Cho punishment of karres. Eating sh the night of Passover is the only remained of all the sacred foods i have no paschal lamb, no kodosh no ma'aser shayni. Only this mitz

Have a joyous Passover.

Doctors' cong

JERUSALEM —

Thousands of doctors from around the world will attend the 12th World Congress of the Israel Medical Association in Jerusalem, from May 23-26.

The purpose of the association, founded in 1945, has been to foster close professional ties between the 8,000 or more doctors in Israel and their colleag pora. Medi join Isr the 25 v

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Violent crime has gone down 30% since this law was enforced, he said.

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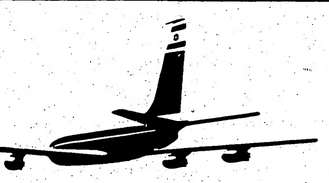
...and Rubin Zimmerman



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Living Halacha

By RABBI MOSES J. BURAK

Question: Why does one need rabbinic supervision for Passover products?

In today's world, things are not quite what they are supposed to be.

Grade A eggs are supposed to be free of blood spots. But, did it ever happen that when you bought a carton of Grade A eggs, the very first egg that you cracked open had a blood spot? How could that be?

Rabbi Burak

The answer is that while Grade A egg must be free of blood spots in order to merit that grade, the authorities permit you to pack a certain number of eggs with blood spots in every case. The packer makes sure he puts in the maximum number of them permitted by law, for each such egg that carries the higher grade brings him a few extra pennies.

When thousands and tens of thousands of such eggs are involved that's a lot of money. That's why you get eggs with blood spots where none should be.

A friend of mine told me that when he served in the Korean war, there was little kosher food around. There was plenty of peanut butter; the label said it was pure peanut butter, so they felt it was kosher. They ate it and enjoyed it. Only later did they learn that their pure peanut butter had 8% lard in it. Even today, in his area, some 3% lard may be added to the peanut butter without taking away its right to be called pure peanut butter.

Therefore, when it comes to Passover, you just can't be too careful. The laws of Passover have the most rigorous standard of all our food laws. In our other food laws, when a treif substance accidentally falls into twice as much of a kosher food, it is neutralized. If the treif substance is of a most severe type, it is battel beshishim, neutralized, when there is 60 times as much of the kosher in the mixture.

The Mishnah, in Tractate Terumos, Chapter 4:7, tells us that the holy food Terumah is neutralized when the other food in the mixture outweighs it 100 to 1.

When it comes to chometz, the scale rises. The Shulchan 'Aruch, Hilchos Pesach, Chapter 447:9, tells us that when some chometz falls into 1,000 times that amount of Passover food, it is not neutralized. And the very first paragraph in this chapter on the laws of the Passover, while it does not give us the ratio of 1,000 to 1, it does state that even the tiniest speck of chometz that is mingled in the Passover food spoils it.

This leads the Be'er Hetev in his gloss to cite the Ari z.l. to the effect that he who guards himself from the tiniest speck of chometz, can be confident that he will not sin all year.

We take many things lightheadedly. Some people look at a bag of sugar and say to themselves that there can be nothing wrong with it; for them it doesn't need a hechsher. Some look at salt the same way. Others want to hear that tea and coffee require no hechsher. All this comes from a lack of awareness.

In a more sensitive age, nothing turned out in an industrial process was considered kosher unless the rabbi's stamp said it was kosher. In my researches in old European newspapers, I found that Hungarian Jewry did not drink coffee all year unless it was certified kosher by the Rav of Erlau.

My distinguished friend, Rabbi G. Felder shlita, tells in his sefer of an exchange between Rabbi Jacob Emden z.l. and someone who asked him about sugar for Passover. Emden replied by saying: "I only wish that your matzoh were as kosher as this sugar is."

But, I find that the Chassam Sofer z.l., in volume 6 of his responsa, number 22, told his questioner that "we buy the sugar that is made in Hamburg and Prague and that carries the hechsher of the Gaonim of those places."

Said the Chassam Sofer: "Chometz carries the punishment of karres. Eating shmura matzoh on the night of Passover is the only mitzvah that has remained of all the sacred foods in the Torah. We have no paschal lamb, no kodoshim, no terumah, no ma'aser shayni. Only this mitzvah remained."

Have a joyous Passover.

Commitment to Israel unshakable President Reagan assures Jews

By WOLF BLITZER

WASHINGTON —

How deep is President Ronald Reagan's commitment to Israel's security and wellbeing?

"Unshakable," he said twice in recent days as he sought to ease American Jewish concerns that his administration was tilting against Israel.

Reagan conceded that Israel's current military burden was "backbreaking." But he insisted that "the answer to Israel's security is longtime peace."

In an interview with The New York Post, the President described Israel as "virtually one of the smallest of nations, outnumbered a hundred to one, basically by countries that — other than Egypt — are still, until Saudi Arabia softened its position, declaring that Israel does not have a right to exist as a nation."

Only brief excerpts of the interview appeared in the newspaper, but the White House later released its full text to reporters.

Reagan acknowledged growing concerns among Israel's Jewish supporters that his policies were hurting Israel, especially during last year's controversial Saudi AWACS debate. He said, however, that "we remain without qualification pledged to the security and the support of Israel."

Reagan added: "The U.S. is dedicated — and was before I ever got here, as witnessed at Camp David — to helping in this process. I think that one of the only ways we can bring this about is if we can persuade, particularly the more moderate Arab nations, to see this situation as Egypt did — and Egypt was the one that was at war. And to bring them into where we sit down and they can recognize that we intend to be fair as an outsider in here trying to help."

Reagan said the U.S. wants "peace for everybody there."

In response to a question, the President insisted that the "moderate" Arab states are more worried about the Soviet threat to the region than they are about Israel.

President Ronald Reagan

(Saudi Arabia, Jordan and other Arab states have repeatedly denied this.)

"I think that you'll find among those same moderate nations that they have much more of a concern of a threat of the Soviet Union in the Middle East," he said.

He denied that Egypt was pressured by the U.S. into making peace with Israel. "Sadat did not change because of any pressure from us," he said. "He — you know — inherited the alliance with the Soviet Union. Then he finally had it out to here with them, and he kicked them out. Then he made that great overture that led to where we are today."

Reagan said that he had informed Prime Minister Begin in Washington last September that the U.S. and Israel "were allies and that in my view it was a 2-way street, that we derived benefit as well as they did from the relationship, and that we were completely dedicated to the preservation of the State of Israel."

Referring specifically to the AWACS sale, the President said he had informed U.S. senators that it was "the most useful step in a pursuit of peace." He denied any "arm twisting."

"I got their votes when I was able to persuade them that it was equally my concern," he said, referring to continued U.S. support for Israel's security.

"I remember one day one of them, he stood up after we talked and he said, well, he said, I'm going out of here and do some praying. And I said, well, if you get a busy signal, it's me in there ahead of you."

Reagan insisted that the Saudi assurance on the sharing of intelligence information from the AWACS were still being worked out.

The interview was conducted just before the President addressed the National Conference of Christians and Jews in New York. In that carefully-drafted speech, Reagan — after more than five months of delay — finally sought to erase his earlier institution that American Jews had an improper dual loyalty to Israel and the United States.

Just before the Senate approved the AWACS sale, the President raised that spectre at a nationally-televised White House news conference. A month later, after the AWACS sale was passed, Reagan promised two separate delegations of American Jewish leaders that he would correct that impression at an early opportunity.

"Every American, every citizen from every walk of life — rich or poor, Black, brown or white, Jew, Christian or Moslem, northerner or southerner — has a full right and obligation to participate in shaping these policies and the programs designed to implement them," he said at the New York meeting, without citing the AWACS sale directly. "Our national dialogue should reflect the rich diversity of our free, pluralist society, and that diversity should be one of our greatest prides."

The President noted, however, that "in the final analysis, under the constitution, the President and the Congress must determine national policy and the national interest. But every citizen and every citizen's group is guaranteed the right to speak out — and must be encouraged to do so without fear of reprisal or defamation."

Reagan said: "No group should be bullied into silence by racial or ethnic slurs, or the fear of them. The language of hate — the obscenity of anti-semitism and racism — must have no part in the national dialogue."

He also used the occasion of the speech to try to drum up support for the administration's increased defence spending program by linking it to continued U.S. support for Israel. "For our commitment (to Israel) to be taken seriously," he said; "American strength and American integrity must also be taken seriously — by friend and potential foes alike."

"Restoring both our strength and our credibility is a major objective of this administration," he continued. "It deserves the support of all those who share concern not only for our own country's security, but also for the security of our friends and allies."

Emphasizing the theme of the importance to Israel of a militarily powerful America, the President added: "In the Middle East, in particular, a strong, credible America remains the best guarantor of Israel's integrity and survival as a free nation. A strong, credible America is also an indispensable incentive for a peaceful resolution of differences between Israel and her neighbors."

The message was clear: Israel's supporters in the American Jewish community should defend the Pentagon's increased budget.

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Doctors' congress

JERUSALEM —

Thousands of doctors from around the world will attend the 12th World Congress of the Israel Medical Association in Jerusalem, from May 23-26.

The purpose of the association, founded in 1945, has been to foster close professional ties between the 8,000 or more doctors in Israel and their colleagues in the Diaspora.

Medical specialists will join Israeli physicians in the 25 workshop sessions.

Dr. Irving Koven of Toronto is the Canadian representative to the world organizing committee of the IMA.

For more information, write to P.O. Box 29784, Tel Aviv 61297, Israel.

Opening for

Community Planning Associate

for central community organization. Duties to include planning, agency relations, public social policy, research, leadership development, fund-raising and other committee and functional duties that may be assigned from time to time.

Salary commensurate with professional training and experience (MSW with specialization in relevant field required).

Forward applications to: Planning Director, 150 Beverley Street, Toronto, Ont. M5T 1Y6.

Tradition:

How it was. Who we are. August 8-30, 1982

This summer Cornell University will offer an on-site workshop on the culture, literature, history, and socio-anthropology of Eastern European Jewish communities, emphasizing the period from the mid-nineteenth century Yiddish renaissance to the Holocaust. A one-week, intensive, on-campus survey will be followed by a two-week tour of Amsterdam, Prague, Theresienstadt, Budapest, Szeged, Kiev, and Moscow, including lectures by specialists in Jewish history and culture.

The Cornell University faculty includes Sander L. Gilman, professor of modern European literature, professor of psychiatry, co-director of the Jewish Studies Program; Chana Kronfeld, assistant professor of modern Hebrew and Yiddish literature; and Janet Belcove, anthropologist.

Cornell Summer

This workshop may be taken for academic credit. Further information, including itinerary and costs, is available from: The Eastern European Jewish Experience, Cornell University Summer Session, B12E Ives Hall, Ithaca, New York 14853, (607) 256-4987.

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Tickets - $250. each ($200. tax deductible receipt)

Invitation for two to Gala Evening Dance and Draw, June 6, Inn on the Park Toronto

EARLY BIRD DRAW

Special Prize: Handcrafted 14kt. Gold Bracelet courtesy The Gold Step Jewellers Ltd. Value $1500.

To Be Drawn: Wednesday, April 28, 9:30 p.m.
At The Shaare Zedek Women's Division Fashion Frolics '82
Shaarei Shomayim Synagogue, Banquet Hall

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Organizations and People

What's New

Honors for service to the community were presented at the annual meeting of Toronto Jewish Congress last week. At top, Madeleine Epstein [right] receives 1981 Ben Sadowski Award from Ethyle Levine. Below, Wilfred Posluns, TJC president, is flanked by Leadership Development Award winners Dr. Harry Krakowsky [left] and Barry Tissenbaum.

FOLK ROCK SERVICE

Shabbat for Today, a folk rock Friday evening service written by **Gershon Kingsley**, will be offered at Holy Blossom Temple, 1950 Bathurst St., Friday, April 9 at 8.30 p.m. In this work, which bridges all age groups, Kingsley introduces a moog synthesizer to add color and excitement to a new concept of worship and liturgy. Holy Blossom Temple Singers will be accompanied by the **Don Laws Quintet**, while **Ted Labow** will play the electric piano and synthesizer. **Cantor Banjamin Maissner** will conduct.

PIONEER WOMEN ART AUCTION

Council chambers at the North York Civic Centre, 5100 Yonge St., will be the setting for an art auction sponsored by Club Tamar, Pioneer Women-Na'amat, Saturday, April 17. Wine and cheese preview is between 7 and 8 p.m., and the auction commences promptly at 8 o'clock. Admission is $5 per person. Free parking. For further information please call 493-3206.

HEARING IMPAIRED ONEG SHABBAT

Temple Sofel, 2399 Folkway Dr., Mississauga, invite the hearing impaired and their families to attend an Oneg Shabbat on Friday, April 16 at 8 p.m. If you are interested, please phone — Voice or TTY 633-5100 by Friday, April 9.

The service will be integrated and interpreted, and an effort will be made to provide transportation, if needed.

LEO BAECK TORAH DEDICATION

The Leo Baeck Day School will have a dedication of its Holocaust Memorial Scroll on Yom Hashoa. The Scroll is one of several found in Prague, Czechoslovakia, following World War II.

This Torah was recently obtained from the Westminster Synagogue of London, England, and is on permanent loan to the school.

Dedication of the Scroll, the Ark and adornments, takes place 7:30 p.m., Tuesday, April 20 at Temple Sinai, 210 Wilson Ave.

HAMILTON DINNER DANCE

Hamilton supporters of Israel will celebrate the 34th anniversary of the State of Israel's independence with the annual dinner and dance on Sunday, June 6 at Adas Israel Synagogue, Netkin Auditorium.

Reception is at 6 p.m. and there will be a complimentary bar and live orchestra. Catering is by **Max Mintz**.

Tickets, at $30 per couple, can be obtained from committee members or Adas Israel office, 125 Cline Ave. S., Hamilton, phone 528-0039. All proceeds will go to the Jerusalem Mental Health Centre, Ezrath Nashim.

STORYTELLING AT GIBSON HOUSE

Listen to the voices of 1850 every Sunday afternoon from April 18 to May 9, commencing at 2 p.m., when the spellbinding voices of seasoned storytellers will fill the front parlor of historic Gibson House, 5172 Yonge St. (behind the Willowdale post office). Afterward, enjoy cider and biscuits before a crackling fire in the large country kitchen.

Program and refreshments are free with regular admission to Gibson House. Since seating capacity is limited, pre-registration is advised. Phone 225-0416.

ALCOHOLICS ANONYMOUS

Temple Sinai, 210 Wilson Ave., has made it easier for Jews with a drinking problem to fight back. If this is your problem, or that of a friend or relative, you should know that Alcoholics Anonymous has a chapter which meets at Temple every Monday at 8.30 p.m.

FPI CONFERENCE

The annual conference of the Friends of Pioneering Israel will take place on April 24 and 25 at OISE (Bloor St. W. at St. George).

The conference will open on Saturday evening with a public lecture by **Dr. Shalom Lappin**, chairman of the linguistic department at the University of Ottawa, on sabbatical from Ben-Gurion University. He will talk on FPI's participation in the renewal of the democratic socialist tradition in Israel.

Sunday morning will be devoted to a panel discussion of the organization's involvement in progressive political and activist movements within the Jewish and the broader Canadian community.

For more details call **Sylvia**, 787-6548, or 635-9977.

ROYAL CONSERVATORY CONCERT

Pianist **Deborah Szabo-Gale** will perform in the Royal Conservatory of Music Twilight Series, 5:15 p.m., Thursday, April 15, at the Concert Hall, 273 Bloor St. W. Admission is free. For additional information please phone 978-3771.

FREE COMPANION SEDER TEXT

Shaarei Zion Congregation, 325 Goldenwood Rd., Willodale, is offering a free companion text to the seder, written by its spiritual leader, **Rabbi Moshe E. Bomzer**. This comprehensive booklet, which is filled with questions and answers on every aspect of the haggadah, may be used for reference from year to year. Please call the rabbi's home at 225-0536 to pick up a copy.

DORIS' MUSICAL VARIETY SHOW

Doris' Musical Variety Show, a versatile group of senior performers from the Centre for Creative Living, announces the following performances for April: Wednesday, April 21, Kipling Acres (Albion Rd. and Kipling Ave.); Thursday, April 22, Baycrest Centre, 3560 Bathurst St.; Thursday, April 29, Canadian National Institute for the Blind, 1929 Bayview Ave.

All performances are at 2 p.m. and the public is welcome. Free admission. To inquire further, phone 222-7422, or 248-4764.

ZIONIST CENTRE PROGRAMS

Please note that the Toronto Zionist Centre open forums will resume after Passover. Watch next week's issue for information on a special Holocaust remembrance program at the next open forum, April 18.

A CANDLE IN THE WINDOW

Beth Tzedec Men's Club is creating a new tradition with the theme, Remember the Six Million and Save Lives. The group is asking everyone to light a yahrzeit lamp (memorial candle) in your window on the eve of Yom Hashoa (Holocaust Day) April 19, to show the world that those still in oppressed countries are not forgotten.

The yahrzeit lamps are available from Beth Tzedec Men's Club, 781-3511. All donations will go to the organization's Rescue Fund.

ADDRESSES WOMEN'S CANADIAN CLUB

Toronto Sun columnist **Dalton Camp**, who is active with the Canadian Civil Liberties Association and Acadia University, and has served on two Ontario royal commissions, will address the Women's Canadian Club of Toronto at 2 p.m., Thursday, April 15, at a meeting in St. Paul's Church, 227 Bloor St. E. Camp, who is president of a Toronto-based consulting firm, will speak on Gentlemen, Players, and Politicians.

For additional information call 923-2900.

FOSTER HOMES NEEDED

More and more Jewish children are in need of Jewish foster homes. These youngsters require the love and security of a family.

Is there room in the Jewish community for these children? There must be.

Foster care provides an opportunity to share your love for children with a particualr child who really needs you.

To make inquiries, please contact **Shirley Feld**, 781-1592, Jewish Family & Child Service.

CPR BASIC RESCUER COURSE

The Canadian Red Cross Society, 460 Jarvis St., is offering a CPR basic rescuer course, Thursday and Friday, April 22 and 23, 9 a.m.-4 p.m., and Saturday and Sunday, April 24 and 25, 9 a.m.-4 p.m., at a cost of $30 per person. For more information call 923-6692.

BLOOD DONOR CLINICS

Red Cross Blood Donor clinics continue through April at the Manulife Centre, 55 Bloor St. W., Monday through Thursday, 9 a.m. to 7.30 p.m., and Friday, 9 a.m. to 4 p.m. Other locations are: Sheridan Park Research Centre, 2275 Speakman Dr., Mississauga, 9 a.m.-3.30 p.m., Wednesday, April 14; and North York Community Hall, 5090 Yonge St., 2-8.30 p.m., Thursday, April 22.

CBC STEREO

Each Thursday, 8.04-9 p.m., April 8 through April 29, CBC Stereo, Ideas, presents **Prof. Melvyn A. Hill**, of York University and New School for Social Research, New York, explaining the theories of **Hannah Arendt** — why she believed the threat of totalitarianism to be the fundamental reality of our time, and why she emphasized freedom, action and power — in short, participation, as the only defence in a world where everything is possible.

PRIDE OF ISRAEL BROTHERHOOD NIGHT

Pride of Israel Brotherhood Night, Sunday, April 18, will feature the film Dr. Zhivago, commencing at 7:15 p.m. Refreshments will be available during intermission. Members and non-members are welcome. Admission: adults $2, children $1.

DINNER HONORS ISRAEL'S SOLDIERS

Maj.-Gen. Dan Shomron, commander of Israeli forces on the Entebbe raid, will be the guest at a Tribute Dinner honoring soldiers of Israel's defence forces — Zahal, on Wednesday, April 21 at 7.30 p.m. in Beth Tzedec Synagogue. For details, call 783-3503.

CANADIAN CHILDREN'S DANCE THEATRE

Canadian Children's Dance Theatre takes a wink and a poke at the world during its spring showcase at Fairview Library Theatre, 35 Fairview Mall Drive, Willowdale.

Performances are: April 13, 14, 2 p.m., Street Songs; April 15, 16, 17, 4.30 p.m., Street Songs, In Side Out; April 15, 16, 17, 8 p.m., complete performance.

Box office is open 1-5 p.m. Tickets are $4, children and adults; $2, groups of 15 or more. For more information call 532-8232.

NCJW TODDLER PROGRAM

National Council of Jewish Women, Toronto branch, is sponsoring an Enjoying Your Toddler program for children ages 9-22 months on Fridays. The program begins Friday, April 23, 9.30-11.30 a.m. at Council House, 4700 Bathurst St. Eight sessions, $30.

For further information and registration form call 633-5100.

FROM SILENTS TO STEREOPHONIC

Great moments from the movies, introduced and presented by **Aldo Maggiorotti**, will be shown on Sunday, April 11, 8 p.m. at the Ontario Science Centre. Sponsor is Carmel Chapter of Hadassah-WIZO, and all proceeds will go to Youth Aliyah.

Tickets, at $6 each, may be obtained by calling 782-4704, or 787-3012.

TEMPLE HAR ZION ADULT EDUCATION

A 4 week adult education course, 19th Century Movements That Influenced Today's Jewish Life, conducted by **Ray Havelock**, begins at Temple Har Zion, 7360 Bayview Ave., Thornhill, on Monday, April 26, 8.15 p.m. A minimum of 20 students is required for the course. To register, call the Temple office, 889-2252.

THE THIRD FLOOR

Here is an update of programs offered by The Third Floor Central Eglinton Community Centre, 223 Eglinton Ave. E., corner of Mt. Pleasant Rd.: **Creative Drama** — improvisational drama classes for children, ages 6-12. Six-week session, once a week on either Monday or Wednesday, 4-5.30 p.m. Begins April 26. **Massage** — basic massage, taught by a registered massage therapist. Reduces stress and muscle cramps. Begins April 19, Monday, 7-8.30 p.m., for four weeks at a cost of $20. **Wen-do** — a self-defence course for women, Monday, 7.30-10 p.m., April 19-May 17. Qualified instructor. Cost is $30. Phone 487-4096 for information on all these courses.

NAAM MEETING

An organizational meeting of NAAM (North American Aliyah Movement) will take place on Sunday, April 11, 8 p.m., at the home of **Jack and Molly Zwanziger**, 150 Neptune Dr., apt. 906. All parties interested, or contemplating aliya, are urged to attend this meeting. For more details, call 787-6086, evenings.

SMOKERS DIAL SERVICE

If you want to control the urge to smoke, phone Smokers' Dial Service 633-6484 — sponsored by North York Branson Hospital. If you want to stop smoking, phone 633-9420, ext. 201.

ARTIST MARY VICKERS

Saturday and Sunday, April 10 and 11, Collector's World, 1101 Finch Ave. W., Suite 1, will host a gala for guest artist **Mary Vickers** of Long Island, NY. Acclaimed for her paintings of children, Vickers is known to collectors of both limited edition lithographs and collector plates.

The artist will sign any plate which collectors have in their own collection and also autograph all purchases made at Collector's World during this visit.

Hours are: Saturday, April 10, 11 a.m.-2 p.m. and 4 p.m.-7 p.m.; Sunday, April 11, noon-5 p.m. Refreshments will be served. For more details call **Denis Herman**, 665-8050.

CJRT FESTIVAL SERIES

Tickets are still available for the next concert in the CJRT Festival Series, Sunday, April 18 at 8 p.m. in the Ryerson Theatre, 43 Gerrard St. E. Israel violist **Rivka Golani-Erdesz** will team up with the CJRT's concertmaster **Gerard Kantarjian** for the Sinfonia Concertante. For more program information and tickets, call 595-0404.

SINGLES EVENTS

Beth David B'nai Israel Beth Am Yachad Singles group (30-49) will hold its next theatre outing on Sunday, April 18, at the Theatre Passe Muraille, 16 Ryerson Ave. (Bathurst and Queen) to see the comedy, The Al Cornell Story, at 2.30 p.m. Watch for **Abe Goldberg** in the foyer at 1.45 p.m.

On Sunday, April 11, Beth Tikvah Chai group, (35-55) will be presenting tax consultant **Bill Wells**. Come and bring your income tax queries to the lower assembly hall, Beth Tikvah, 3080 Bayview Ave., at 8 p.m. Refreshments: Members $3, guests $4.

JCC Singles (25-35) will gather for volleyball Sunday, April 11, and Sundays, May 2 and 16, from 8.30-9.30 p.m. in the main gym, 4588 Bathurst St. Everyone is welcome. Note to non-members of the JCC — please enter gym through the gym office doors, not through the control desk.

Beth Tzedec Sunday Singles Brunch Club (40+) will meet on April 18 at 11 a.m. in the synagogue lounge. A catered brunch will be served at noon, sharp. Joining the group will be **Dr. Mario Bartolettl**, who will speak on Personal Power — The Kinds of Choices We Have in a Rapidly Changing World. Since last month's brunch was a complete sellout, kindly reserve by April 14. Cost is $7 for brunch club members, $8 for guests. Call **Ann Bell**, 665-2571 or **Bev Allen**, 493-0479.

Holy Blossom Singles/Single Parents group is holding a dance with a Greek theme at the Temple, the evening of April 17. Admission is $4.50 members, $5.50 non-members. Everyone welcome. For additional details call 486-9884.

The Young Professionals Club (25-37) invites all Jewish singles to attend its next house party. For more information on program or membership phone **Sheldon**, 653-1381, or **Rudy**, 638-7701.

FOR SENIORS

Beth Tzedec Friendship Club +50 will not have a meeting on April 13 because of Passover. Meetings resume on April 20.

And, Holy Blossom Temple Alumni meetings recommence April 21.

Sunday afternoon, April 11, a Self Help Group for Widows will gather from noon to 1.30 p.m. in rooms A&B of the Wagman Centre, 55 Ameer Ave. This program provides emotional support for the recently bereaved. Through one-to-one contact with another widow, and/or twice monthly group meetings, you may share experience, and learn to adjust to a new lifestyle. This service is non-sectarian, free of charge, and open to women 55-70 years of age, widowed less than two years. For more information please call 789-5131, local 410, Monday through Friday, 9 a.m.-5 p.m.

The third Seder, a dramatic presentation by the Heritage Players of the Wagman Centre is scheduled for Sunday, April 11, 3-4 p.m., 55 Ameer Ave. (assembly room).

And, a Third Seder program sponsored and presented by Adath Sholom Synagogue, is slated for 7.30-9 p.m. in the assembly room, Wagman Centre, 55 Ameer Ave.

LEADERSHIP AWARDS

Annette Rapoport [left] and Aaron Bitman [right] will receive the H. Max Swartz New Leadership Award for their community centre accomplishments, Bernard S. Dales, Jewish Community Centre of Toronto president, has announced.

Rapoport, co-chairman of the 1980 and 1981 JCC Book Fairs, is on the JCC cultural management committee, and is JVS representative on the Project Connect committee, a project for Jewish singles. Bitman, chairman of the JCC northern branch house committee, is a member of the executive, and chairman of the Project Connect committee.

The H. Max Swartz Leadership Development Fund was established by his family and friends on Mr. Swartz's 80th birthday. He is a past president, past chairman of the board of directors, and a life director of the Jewish Community Centre of Toronto. The award includes attendance at the forthcoming biennial conference of the Jewish Welfare Board.

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FULL SERVICE IS OUR US

The Sheldrake Branch of the Second Mile Club of Toronto, a senior centre at 65 Sheldrake Blvd. in North Toronto, introduces a series of six weekly talks, Healthful Lectures for Healthier Seniors, Thursday, April 15 from 1.30-2.30 p.m. and succeeding Thursdays until May 20. Topics will include An Introduction to the Aging Process, Home Safety, Arthritis, First Aid, All About Prescriptions and Nutrition. Following the first lecture on April 15, there will be a Sheldrake Dance Party featuring **Walter Cosburn**. Free refreshments.

For more information call **Bill Krever**, 481-2191.

CENTRE FOR CREATIVE LIVING

A new theatre club has been formed by the Centre for Creative Living. A group of theatre lovers recently attended The Far Country, at Leah Posluns Theatre, and had a lively discussion of the play over coffee, after the show.

A play a month will be chosen by club members. A member of the cast, or some person who is a drama expert, will meet with the group to discuss the play a week before the performance. This preview and the discussion afterward, will make the theatre more interesting and enjoyable.

If you are interested in joining, call **Jennie Harrison** or **Priscilla Cole** at the Bernard Betel Centre for Creative Living, 225-2112.

AT THE JCC

PACE (Public Affairs and Continuing Education), 4588 Bathurst St., presents a repeat of two successful courses: Effective Communication — How to listen to others so they will want to share their ideas, and how to tell others when they are interfering with our needs. Four sessions, with **Georgine Nash**, start Tuesday, April 13 and continue until May 4, 1-3 p.m. Fee is $30, JCC members; $40, non-members.

And, PACE offers Parent Effectiveness Training, eight sessions with **Midge Breslin**, Wednesday, April 21-June 9, 7.30-10 p.m. Fee is $50 per person, member; $60 per person, non-member; and $90 per couple, member, $100 per couple, non-member.

PACE co-operates with Columbus Centre in offering a kosher Italian cooking course, (four sessions) with instructor **Harvey Raben**, beginning Tuesday, April 20, 7.30-9.30 p.m. at the Columbus Centre, 901 Lawrence Ave. W. Fee is $25 plus $10 for ingredients. Pre-registration is necessary at either the JCC, 4588 Bathurst St., or Columbus Centre.

PACE is now accepting registration for a new course, Today's Care for Tomorrow's Skin, a 4-week program designed to teach proper skin care and

[Cont'd. on page 9]

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789-7306

What's New

[Cont'd. from page

makeup application. Starting Mo
7.30-9 p.m., it is conducted by **Mill**
$25 JCC members, $30 others. Call 6
for more information.

A course in acting techniques is o
College through the Leah Posluns T
the Koffler Centre of the Arts, 45
Students will progress from solo wor
tions to the beginning of scene stu
weekly, the course starts Monday, M
Instructor is **Tom Diamond**. For int
ment and information, call **Rose D**
ext. 10 or 15. Fee is $40.

NE BRANCH JCC

Passover vacation break activitie
for Monday, April 12, Tuesday, Apri
April 16, for children 6-11 years, w
school. Monday and Friday hou
a.m.-12.30 p.m., and Tuesday, 1-4
roller skating, and a trip to Chudleig
will all be included. For registrat
information call 493-8866.

NE JEWISH SINGLE PARENTS

North-East Jewish Single Parents
open house on Saturday evening, A
For location, call **Mel**, 494-2175, or
493-8866.

On Monday, April 12, at 8.45 p
Parents women's discussion group
special showing of a documentary fil
discussion. For more information on
Elleen Garber.

About People

UNIVERSITY POST FOR PAMELA

Pamela Fruitman, daughter of
Fruitman of Don Mills, Ont., has
serve on the board of governors of Yo

The board of governors is the
policy-making body of the universit
include the **John Robarts, John Crai**
Bennett (president of Ford Motors),
(director of the League for Human Ri
Boyle, president of the Toronto-Domi

Only two students are elected to s
and Pamela Fruitman is one of them.
2-year term.

She will graduate with a BA in soci
and intends to enter Osgoode Hall a
business in September, to obtain he
and MBA degrees.

JCC VALLEY TENNIS MANAGER

Sandy Lerer has been appointed
1982 tennis and swim program at t
Shella Bellack, director of the Nor
Jewish Community Centre, has anno

Sandy has a strong tennis backgro
on staff both at The Valley, and Ma
number of years.

The public is invited to stop at T
Leslie St., north of Steeles, (phone 8
open house on Sunday, April 11, 1-
Sandy and other staff members, and
facilities.

BAUER AND

Dr. Yehuda Bauer [left] professor
studies at the Hebrew University of J
addressed a meeting at Or Shalom
London, Ont., under the auspices of
and Canadian Friends of the Hebr
converses with Bernard Wolf, "gran
the London Jewish community.

Auerbach's provides mo

TORONTO — For the past 20 summers, George Auerbach has been involved in various summer camps. But in recent years he has probably become best known for the George Auerbach Teen Caravan.

Auerbach told The Canadian Jewish News during a recent interview that his teen-age travel camp "provides a real alternative for the teen-ager, when compared to a regular summer camp. Our camp provides the kids with something really different. It gives them an opportunity to see North America under the careful supervision of very good counselors."

Auerbach's camp, which has attracted participants from Toronto, Montreal, Ottawa, Detroit, Cleveland and even Israel, takes separate trips by air-conditioned bus to Western Canada and northern
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The Sheldrake Branch of the Second Mile Club of Toronto, a senior centre at 65 Sheldrake Blvd. in North Toronto, introduces a series of six weekly talks, Healthful Lectures for Healthier Seniors, Thursday, April 15 from 1.30-2.30 p.m. and succeeding Thursdays until May 20. Topics will include An Introduction to the Aging Process, Home Safety, Arthritis, First Aid, All About Prescriptions and Nutrition. Following the first lecture on April 15, there will be a Sheldrake Dance Party featuring **Walter Cosburn**. Free refreshments.

For more information call **Bill Krever**, 481-2191.

CENTRE FOR CREATIVE LIVING

A new theatre club has been formed by the Centre for Creative Living. A group of theatre lovers recently attended The Far Country, at Leah Posluns Theatre, and had a lively discussion of the play over coffee, after the show.

A play a month will be chosen by club members. A member of the cast, or some person who is a drama expert, will meet with the group to discuss the play a week before the performance. This preview and the discussion afterward, will make the theatre more interesting and enjoyable.

If you are interested in joining, call **Jennie Harrison** or **Priscilla Cole** at the Bernard Betel Centre for Creative Living, 225-2112.

AT THE JCC

PACE (Public Affairs and Continuing Education), 4588 Bathurst St., presents a repeat of two successful courses: Effective Communication — How to listen to others so they will want to share their ideas, and how to tell others when they are interfering with our needs. Four sessions, with **Georgine Nash**, start Tuesday, April 13 and continue until May 4, 1-3 p.m. Fee is $30, JCC members; $40, non-members.

And, PACE offers Parent Effectiveness Training, eight sessions with **Midge Bresiln**, Wednesday, April 21-June 9, 7.30-10 p.m. Fee is $50 per person, member; $60 per person, non-member; and $90 per couple, member, $100 per couple, non-member.

PACE co-operates with Columbus Centre in offering a kosher Italian cooking course, (four sessions) with instructor **Harvey Raben**, beginning Tuesday, April 20, 7.30-9.30 p.m. at the Columbus Centre, 901 Lawrence Ave. W. Fee is $25 plus $10 for ingredients. Pre-registration is necessary at either the JCC, 4588 Bathurst St., or Columbus Centre.

PACE is now accepting registration for a new course, Today's Care for Tomorrow's Skin, a 4-week program designed to teach proper skin care and

[Cont'd. on page 9]

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What's New

[Cont'd. from page 8]

makeup application. Starting Monday, April 19, 7.30-9 p.m., it is conducted by **Millie Pamic**. Cost is $25 JCC members, $30 others. Call 636-1880, ext. 33, for more information.

A course in acting techniques is offered by Seneca College through the Leah Posluns Theatre School of the Koffler Centre of the Arts, 4588 Bathurst St. Students will progress from solo work and improvisations to the beginning of scene study. Given twice weekly, the course starts Monday, May 10, 7-10 p.m. Instructor is **Tom Diamond**. For interview, appointment and information, call **Rose Dubin**, 636-1880, ext. 10 or 15. Fee is $40.

NE BRANCH JCC

Passover vacation break activities are scheduled for Monday, April 12, Tuesday, April 13, and Friday, April 16, for children 6-11 years, who will be out of school. Monday and Friday hours will be 9.30 a.m.-12.30 p.m., and Tuesday, 1-4 p.m. Bowling, roller skating, and a trip to Chudleigh's Apple Farm will all be included. For registration and further information call 493-8866.

NE JEWISH SINGLE PARENTS

North-East Jewish Single Parents are holding an open house on Saturday evening, April 10 at 8 p.m. For location, call **Mel**, 494-2175, or **Eileen Garber**, 493-8866.

On Monday, April 12, at 8.45 p.m., the Single Parents women's discussion group will meet for a special showing of a documentary film, followed by a discussion. For more information on this group, call **Eileen Garber**.

About People

UNIVERSITY POST FOR PAMELA FRUITMAN

Pamela Fruitman, daughter of **Lou and Betsy Fruitman** of Don Mills, Ont., has been elected to serve on the board of governors of York University.

The board of governors is the most important policy-making body of the university. Its members include the **John Robarts, John Craig Eaton, Roy F. Bennett** (president of Ford Motors), **Alan Shefman**, (director of the League for Human Rights), and **J. A. Boyle**, president of the Toronto-Dominion Bank.

Only two students are elected to sit on this board and Pamela Fruitman is one of them. She will serve a 2-year term.

She will graduate with a BA in sociology this May, and intends to enter Osgoode Hall and the faculty of business in September, to obtain her combined LLB and MBA degrees.

JCC VALLEY TENNIS MANAGER

Sandy Lerer has been appointed manager of the 1982 tennis and swim program at the JCC Valley, **Sheila Bellack**, director of the North-East branch, Jewish Community Centre, has announced.

Sandy has a strong tennis background and served on staff both at The Valley, and Mayfair West for a number of years.

The public is invited to stop at The Valley, 7015 Leslie St., north of Steeles, (phone 889-0813) for the open house on Sunday, April 11, 1-4 p.m., to meet Sandy and other staff members, and also to view the facilities.

BAUER AND WOLF

Dr. Yehuda Bauer [left] professor of Holocaust studies at the Hebrew University of Jerusalem, who addressed a meeting at Or Shalom Synagogue in London, Ont., under the auspices of the Sisterhood, and Canadian Friends of the Hebrew University, converses with Bernard Wolf, "grand old man" of the London Jewish community.

That all killers can be reformed called "fallacy"

Panelists agree on need for tougher sentences

By SHEILA DROPKIN

TORONTO —

The four panelists participating in the first public affairs forum of the newly opened Bernard Betel Centre for Creative Living all agreed that the punishment meted out to criminals does not always fit the crime and that harsher sentencing is often called for — much to the approval and relief of the overflow audience of close to 300 senior citizens.

Approval and relief because the listeners obviously felt that with people like these sharing these views — North York Mayor Mel Lastman, criminologist Dahn Batchellor, lawyer David B. Cousin and Metro Police Sergt. Douglas Lewis — then changes in the criminal justice system may be affected.

Of the four, Cousin was regarded as the only one speaking on behalf of the accused and the guilty. As a defence lawyer for 12 years and member of the Society for the Abolition of Capital Punishment, he was viewed by some in the audience as "being on the side of the criminals."

However, he, too, stressed the inequities in the sentencing system and gave some examples of both under- and over-punishment.

He later told The CJN that in numerous cases of "plea bargaining" (pleas of guilty and arrangements for punishment made in the judge's chambers in co-operation with the prosecution; a method devised to forestall lengthy and costly court cases) the felon is sentenced more harshly than he or should would have been in open court.

"The judicial system is probably the most humane of all social systems devised," Cousin said. "At the end of the judicial process we have held a meld of different points of view held by many people, guided by legal precedent. Sentences differ because people involved are different. There is a vast variation in fines, sentencing, restitution, etc. I have never seen two cases alike."

He bridles at the term "punishment," preferring "rehabilitation" or "segregation for the protection of society," but agreed with Sergt. Lewis when Lewis called for median sentencing — the establishment of fixed sentences for specific crimes.

Lewis also called for a return to capital punishment in certain cases, a view which Batchellor shares. Both stressed that it's a "fallacy" to believe that killers can be reformed and gave examples of convicted killers who commit murder while in jail or out on parole.

Batchellor and Lewis placed much of the blame of lax enforcement on "soft-hearted and soft-headed judges" [Batchellor] and "academics in back rooms who never saw a criminal" [Lewis].

Lastman's emotional declaration that "we have the right to live in a safe city; it will not stay that way unless we start getting tougher on thugs and criminals," was met with the longest round of applause of the afternoon. The audience agreed with him when he concluded that "it's time we started protecting the innocent and stop making excuses for the animals in our society."

The only way in which changes will be effected is by concerted community demand, Lewis explained. Individual appeals will not work. Group approaches must be made to the lawmakers, the federal and provincial attorneys — and solicitors-general and Members of Parliament.

He added that a major problem in law enforcement is the lack of space to house convicts. The freeze on funds for expansion of the jail system has forced judges to place offenders on probation or work-service orders because there's no space left for them in prison.

The new Centre for Creative Living on Steeles Ave., west of Bathurst, was opened several months ago and has close to 2,000 members. Lillian Fielder, who chaired the meeting, added that there is a shortfall of $250,000 for the Centre and that the members are committed to raise $72,000 on their own. The Centre is funded by Toronto Jewish Congress and the United Way of Greater Toronto.

Subscribe to The CJN

April 28 fashion show

TORONTO —

Fashion Frolics 82, a fashion show featuring designs by Guy Laroche of Hazelton Lanes, Claire Haddad and Korry's Clothiers for Gentlemen, will take place on Wednesday, April 28 at 7.15 p.m. at the Shaarei Shomayim Synagogue, 470 Glencairn Ave., for the benefit of the neonatology department at the Shaare Zedek Medical Centre in Jerusalem.

Scheduled to coincide with Yom Ha'atzmaut, Israel's Independence Day, the evening will pay homage to the people of Israel as well as to the "hospital with a heart."

Cathy DeSerranno, Fashion Co-ordinator at the Eaton Centre, will be the commentator. Johanna Zagdanski is project chairperson. Members of her committee include Mindy Green, Mala Logan, Gert Fink, Susan Cohen, Shirley Zener, Sylvia Rumack and Frances Goodman.

Admission to Fashion Frolics 82 is $18 each for supporters and $25 each for sponsors. Refreshments will be served and there will be door prizes.

As an added feature, the Early Bird prize of a Shaare Zedek lottery will be drawn by Rabbi David Monson. The main draw will take place at a cocktail dance Sunday evening, June 6 at the Inn on the Park.

For information and reservations for the fashion show call the Canadian Shaare Zedek Hospital Foundation, 781-3584.

Auerbach's travel camp provides moving summer

TORONTO —

For the past 20 summers, George Auerbach has been involved in various summer camps. But in recent years he has probably become best known for the George Auerbach Teen Caravan.

Auerbach told The Canadian Jewish News during a recent interview that his teen-age travel camp "provides a real alternative for the teen-ager, when compared to a regular summer camp. Our camp provides the kids with something really different. It gives them an opportunity to see North America under the careful supervision of very good counselors."

Auerbach's camp, which has attracted participants from Toronto, Montreal, Ottawa, Detroit, Cleveland and even Israel, takes separate trips by air-conditioned bus to Western Canada and northern California; and to southern California and Western Canada.

He says his camps aren't a rush job, an if-it's-Tuesday-this must-be-Phoenix kind of trip. "We spend at least every third or fourth day at a place for at least two nights," Auerbach points out, "and while most of the time we camp out at excellent camp grounds, we do go to a hotel about once a week."

Even though it's his 20th year in the camping business, Auerbach says he loves every minute of it and he still takes one trip a month. "The trips are a real learning experience and we'll stop and see anything in an area if it's of historical significance or of educational value.

"Plus, we'll go to places like the Calgary Stampede, Universal Studio, Disney Land and major league and minor league baseball games."

Auerbach is a baseball fan of the first order and he said he was disappointed that this year while the Caravan is in Seattle, the Mariners will be out of town. "The Seattle Kingdome is the only major league ball park I haven't seen a game in. I think I've introduced more kids to baseball over the years than I can remember," he said.

The travellers on the Caravan range from Grade 7 to Grade 11 and a good number of them come back several times.

Auerbach, who has a Master's degree in social work, stresses that there are five staff members, at least 21 years old, on each bus of 40 kids.

If there are any further questions on the camp, Auerbach can be contacted at (416) 498-8717.

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Organizations and People

sparks from the torah

By RABBI MEIR URI GOTTESMAN

Pesach 5742

A few matzoh crumbs in honor of Yom Tov. . . .

Reb Yaakov of Lisa once entered the home of a Jewish villager, without revealing that he was the reknowned rabbi.

A short while later, the local shochet came to slaughter some chickens for the man. It was a bitterly cold day, and the shochet begged the man for a drink of whiskey to warm up.

The man gave him a glass, and the shochet gulped it down. "That was good," said the shochet, "let me have a second one." So the man gave him a second drink. "Such a bitter cold day," complained the shochet. Another drink, and then a fourth to wash it down.

"Now I'm ready to shecht," he announced, preparing his knife.

The rabbi went over to him and said: "Thank you very much for explaining something from the haggadah that troubled me.

"In the Chad Gadya we recite that the Angel of Death came and killed the shochet who slaughtered the ox. . . But I always wondered — this is unfair! What sin did the shochet commit to get punished?

"But now I understand. The shochet slaughtered the animal after the Four Cups — just like you want to — and since the law is that a drunk can't slaughter, he was punished." The shochet put back his knife.

Not just the seder nights are the highlights of Passover — every day adds holiness to the soul.

Said Rabbi Nachman of Breslov: "Just as the last days of Succoth are a special holiday when we rejoice with the Torah, so should the last days of Passover be the time when we rejoice — **with faith!** On the seventh day of Passover, when the Jews crossed the Red Sea, the Torah announced: 'Vayaminu ba'Shem a'vMoshe avdo — They believed in the L-rd, and Moses His servant. . . .'"

A Jew has to believe — that G-d watches everything, knows everything, and everything that happens to us is for the good. We should fear nothing — just the Al-mighty.

On Thursday night, April 8, we begin the sacred mitzvah of counting the Omer.

It is an incredibly holy commandment. Our rabbis teach: "Abraham was found worthy to inherit Eretz Yisrael only because of the mitzvah of Omer."

The Birkhat Chaim gives this parable: A man fell into a deep pit, helpless. A king passed by and saw his distress. He yelled down: "I will pull you out, and in 50 days I will give you my daughter for a bride!" The trapped man was amazed — not only will he save me, but give me his daughter as well! True to his word, the king pulled him out. When the man saw that the king kept the first part of his promise, he began counting the days until the second great event would take place.

The same way, the Jews in Egypt were trapped. The Al-mighty Himself descended into the tumah (impurity) of Egypt, redeemed the Jews and told them: "In 50 days, you will be married to my beloved Torah. . . ." To show their excitement, the Jews counted.

We Jews are trapped in a great pit. We live in a world of tumah, all-pervasive and enslaving. But we have to pull ourselves out, reach for the Al-mighty. May we count our way up to holiness.

Shabbat Shalom, Chag Sameach.

War vets parley will be held next year in Israel's capital

By BEVERLEY STERN

TORONTO —

An Israeli woman — a former diplomat, army officer, Labor MK, member of the Tel Aviv municipal council — is the first of her sex ever to chair an international gathering of war veterans.

The third world assembly of Jewish war veterans, which is slated for Feb. 20-24 next year in Jerusalem, will be chaired by Esther Herlitz and if the gray-haired, self-assured matron with penetrating eyes and a good-humored manner has her way, it will be the most popular assembly ever.

A former ambassador to Denmark and high-placed Israeli envoy in Washington and New York, Herlitz spoke recently to members of the Toronto post of the Jewish War Veterans of Canada at the Zionist Centre.

Herlitz, on a speaking tour of key cities in North America to build interest for the upcoming assembly, also skimmed over the peace process between Egypt and Israel, U.S. arms sales to Arab countries as well as annexation of the Golan.

On the peace treaty with Egypt, Herlitz said: "We paid a heavy price but it is worth it because peace is the goal we want to achieve." She is optimistic that "peace between Egypt and Israel is here to stay, despite all difficulties, primarily because it serves the national interests of both."

She reported that as she left Israel, the Egyptian minister of culture was opening the first Egyptian art exhibit ever held in Israel; the Israeli government tourist representative in Egypt was organizing Israel Week in Cairo for this coming May, and it was announced that Egypt is going to open a consulate in Eilat which will be manned by an Egyptian diplomat formerly based in Moscow.

"If Egypt didn't mean what it said in the peace agreement, it would not do all this," commented Herlitz.

On the U.S. arms sales to Saudi Arabia and Defence Secretary Caspar Weinberger's recent attempts to peddle arms to Jordan, Herlitz shook her head and commented that it was "incomprehensible" that the U.S administration would sell arms to Arabs without obtaining a quid pro quo from them to join the peace process.

"I think Jordan's King Hussein must regard Weinberger as a damn fool not to ask for anything in return for the U.S. arms he wants to sell," she said.

Although she did not elaborate on the recent annexation move by the Israeli government, Herlitz did say it was inconceivable that the Golan Heights could ever be returned to Syria.

Turning to the upcoming assembly, Herlitz, who was an officer in the British army in World War II and in the Israeli army during the War of Independence, said her goal is to unify the approximately 20 Jewish war veterans associations around the world and consolidate their strength to deal with internal and external affairs.

In Israel, the Jewish War Veterans League, under the leadership of Haim Laskov, one-time chief of staff, is building an old age home, establishing a community centre for severely disabled soldiers and their families and has a loan fund for members.

In Toronto, which is led by Sam Pasternack, post commander, Jewish war veterans have become involved in a variety of activities which include dealing with anti-semitic activities, prosecution of war criminals, recent overtures by the Parti Quebecois to the PLO and lobbying activities of multinationals on behalf of Arab states.

Pasternack said: "No issue will be too large or too small for Jewish war veterans to handle."

He praised the contributions of Canadian Jewish soldiers during World War II and observed that Jewish participation in the armed services was out of proportion to the existing population of Jews. He estimated about 18,500, but closer to 20,000 Jews from Canada, served in the war.

Pasternack, who served in the Royal Canadian Air Force, pointed out that Jews would sometimes deny their Jewishness because they were reluctant to make such knowledge known on dog tags because of possible anti-semitic repercussions if ever taken as prisoners.

Describing the relationship between Jewish and non-Jewish servicemen as excellent, Pasternack said he was hoping for a unified effort to combat the resurgence of racism in Toronto and the appearance of neo-Nazism.

On the agenda for the world assembly are visits to army bases, meetings with senior army officers and special sessions on international terrorism, current Mideast developments, Soviet Jewry and the role and problems of ex-servicemen.

Among the assembly's lineup of speakers are Haim Laskov, Baron Edmund de Rothschild (honorary president of the assembly), Yitzhak Navon, the President of the state of Israel, among others.

Also planned are pre- and post-secondary programs which will include trips to Egypt and other "places in the news."

The largest Jewish veterans' organization is in the United States, the second largest in Britain. Israel was responsible for calling the first international assembly of Jewish war veterans in 1979. The second assembly occured in 1980. Alex Caspi is the Canadian representative on the advisory committee for the assembly.

Herlitz revealed that four of the 10 organizers on her volunteer committee (Herlitz is also a volunteer) for the assembly are women. She said about 25% of the members of the Israel War Veterans League are women. A program chairperson of the last war veterans' assembly in 1980, Herlitz said she appointed so many women in recognition of their contribution and because she didn't want to be the "token woman" on the committee.

Sam Pasternack (standing) at meeting of Jewish War Veterans of Canada. Seated, from left: Ben Dunkelman, Esther Herlitz and Alex Caspi.

Toronto names CJF delegates

NEW YORK —

Toronto has named 16 year-round delegates to the Council of Jewish Federations.

According to the CJF, the delegates make up a representative body of 700 lay leaders "to act as the functional link between Council and the communities it serves."

The Toronto delegates include: Ronald Appleby, Annette Bearg, Michael Benjamin, Gay Berger, Dr. A. A. Epstein, Madeleine Epstein, Phil Granovsky, Judy Gwartz, Dr. Harry Krakowsky, Martin Mendelow, Adrienne Offman, Penny Offman, Wilfred Posluns, Jack M. Rose, Gella Rothstein and Les Scheininger.

The year round delegate system was developed to reflect the recommendations of a CJF review, which determined that direct involvement by a broad segment of top and emerging community leaders would augment Council's effectiveness as the central consultative resource for local federations in all major service areas.

Year round delegates are CJF representatives in their communities, communicating and interpreting Council policy and programs. They also help to bring the concerns of federation leadership directly to Council, "serving as a vital link for decision-making and operation," says the CJF. CJF board, committee and task force members are drawn primarily from this body.

The CJF is the association of 200 federations, welfare funds and community councils which serve nearly 800 communities and embrace over 95% of the Jewish population of the United States and Canada.

Jewish emphasis

SOUTHFIELD, Mich. —

Students looking for a college where they can study a full range of academic subjects and Jewish studies may wish to consider The Allen Touro College in Southfield, Mich.

The school, founded in 1980, has a 4-year BA degree program for women, has developed a program of studies for a men's division and has sponsored a lecture series and social programs, says a college spokesman.

The founders of the college, Mr. and Mrs. Norman Allan, have funded an annual scholarship trust providing 15 full-tuition scholarships to incoming students, said the spokesman.

She added that housing for out-of-town students is arranged through the college office "to ensure adherence to traditional Jewish values." With strong ties to the Detroit Jewish community, the college "also offers students an environment focusing on Jewish identification."

For more details, contact the office for admissions and general college information at (313) 357-2968. The address is 21550 W. 12 Mile Road, Southfield, Mich. 48237.

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The Canadian Zionist Federation

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DONALD C. MACDONALD, M.P.P.

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Shaarei Shomayim Congregation

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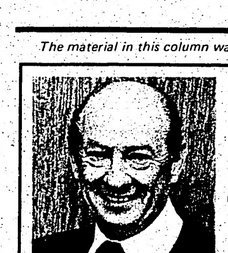
Sunday, April 18, 1982 at 8 p.m.

at Shaarei Shomayim Congregation 470 Glencairn Avenue, Toronto 789-3213

The entire community is cordially invited

The material in this column was sup



State o

Twenty nine years ago, the Is Bond campaign was launched in Tor and over $1.5 million were sold that y Since then, our city's Jewish commu has invested almost $200 million of Is Bonds in the Homeland — A record can all be extremely proud of.

It gives me a special feeling of prid serve with **DAVID KOSOY** as the I General Campaign Co-Chairman. tween the two of us we plan to make campaign a record-breaking success.

Shalom — Our Word Is Our Bo We've adopted this theme again as especially fitting this year. Israe making colossal sacrifices for peace evidenced by the scheduled return Egypt of the last portion of the Sina April 25th. In light of this situat Israeli Prime Minister Menachem Be has sent this urgent request to the S of Israel Bond Organization:

"As we approach the April milestone in the Peace Agreem with Egypt the entire world is wit to the extent of our will to achi peace in our region. As you know, friends, the cost is heavy and it pla a very heavy burden on our econo strength. It is my hope that the Bo Organization will demonstrate solidarity by making a special ef in the coming weeks to enable u back up our endeavour for peace a sound economy."

Menachem Begin
Jerusalem 1982

In response to his message we designating April 25th as "Partners Peace Day." Please demonstrate y commitment by paying for your Is Bonds now — the time when Israe telling you how much she needs mor We really can't do any less than to p the people of Israel the econo strength to weather the difficulties still lie ahead. For Israel's sake, m this year the time when you really something to help.

A FREILECHEN, GEZUNTEN KOSHERIN PESACH.

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Beth Tzedec Bond Chairm **SORRELL GWARTZMAN** has a me ing and telethon planned for April 20 Sorrell tells me that one of the keys to overwhelmingly successful Bond drive

Summer program

NEW YORK —

Students, teachers, clergymen or women, scholars or anyone interested in the field of archeology can participate as a volunteer in the archeological excavation at Tel Dan being sponsored by the Hebrew Union College — Jewish Institute of Religion from June 12 - July 23.

Dan is one of the two cities where Jeroboam set up the worship of the Golden Calf after the death of King Solomon. The excavation site, launched in 1974 by HUC-JIR, in co-operation with the Israel department of antiquities and museums and the Semitic Museum of Harvard University, has already produced several startling discoveries.

The demanding schedule of the program requires that all persons undergo a physical examination as part of the requirements for acceptance. Applicants must be over 18 years of age.

Further information may be obtained by writing to Dr. Paul M. Steinberg, Hebrew Union College-Jewish Institute of Religion, One W. 4th St., New York, N.Y. 10012 or by calling (212) 674-5300.

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The material in this column was supplied and space purchased by State of Israel Bonds.

Alex Grossman

State of Israel Bonds 1982 General Campaign Co-Chairmen are Alex Grossman & David Kosoy.

Twenty nine years ago, the Israel Bond campaign was launched in Toronto and over $1.5 million were sold that year. Since then, our city's Jewish community has invested almost $200 million of Israel Bonds in the Homeland — A record we can all be extremely proud of.

It gives me a special feeling of pride to serve with **DAVID KOSOY** as the 1982 General Campaign Co-Chairman. Between the two of us we plan to make this campaign a record-breaking success.

Shalom — Our Word Is Our Bond! We've adopted this theme again as it is especially fitting this year. Israel is making colossal sacrifices for peace as evidenced by the scheduled return to Egypt of the last portion of the Sinai on April 25th. In light of this situation, Israeli Prime Minister Menachem Begin has sent this urgent request to the State of Israel Bond Organization:

"As we approach the April 25th milestone in the Peace Agreement with Egypt the entire world is witness to the extent of our will to achieve peace in our region. As you know, dear friends, the cost is heavy and it places a very heavy burden on our economic strength. It is my hope that the Bonds Organization will demonstrate its solidarity by making a special effort in the coming weeks to enable us to back up our endeavour for peace with a sound economy."

Menachem Begin
Jerusalem 1982

In response to his message we are designating April 25th as "Partners In Peace Day." Please demonstrate your commitment by paying for your Israel Bonds now — the time when Israel is telling you how much she needs money. We really can't do any less than to give the people of Israel the economic strength to weather the difficulties that still lie ahead. For Israel's sake, make this year the time when you really do something to help.

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* * *

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* * *

Beth Tzedec Bond Chairman **SORRELL GWARTZMAN** has a meeting and telethon planned for April 20th. Sorrell tells me that one of the keys to the overwhelmingly successful Bond drive in the shul is an early start — Beth Tzedec's record undoubtedly proves that!

* * *

Under the chairmanship of **PAUL SLAVENS**, the New Leadership Division seems to be striding towards a dynamite campaign.

The first ever New Leadership Cabinet Day Seminar accomplished so much that it may just become an ongoing annual get-together. Co-ordinators **TERRY BUDD** and **LORNE SAMUEL** saw the fruit of their efforts and were more than pleased when over 30 members turned out on February 22 to view films "The Price of Peace" and "The Israel Canal"; to participate in and informative and inspiring discussion; and to hear two fabulous speakers: **JONATHAN LIVNY** of the Hebrew University spoke on "Jewish Commitment" and **RABBI HENRY HOSHANDER** addressed the Division on "The Importance and Role of Bonds."

Three telethons have been held to date. **ORNA INTRATOR** organized a telethon on March 15 in **PAUL SLAVENS** real estate office and the money from those calls is still coming in. Keep up the good work Orna!

And, to top it off, the first New Leadership Cocktail Reception is already slated for May 10 at the home of **BARRY** and **LIVA KORNHABER.** The special guest will be **LEAH RABIN**, wife of former Israeli PM Yitzhak Rabin.

* * *

Chairman of the Pharmacist's Division, **JOSEPH LITCHEN**, announced that **DEAN F. NORMAN HUGHES**, Dean Emeritus and Professor Emeritus of the University of Toronto, will be honoured at a tribute dinner at the Beth Tzedec Synagogue on September 12. Receptions in his honour are being planned by both major drug chains and independent stores.

* * *

The Doctor's Division plans to make 1982 a phenonimal campaign year beginning with a "Steering Meeting" scheduled for April 25 at the residence of **DR. AND MRS. V. CHROM.**

* * *

B'nai B'rith Toronto Regional Council President **CHARLES GOLDLUST** tells me their annual orientation meeting for all Lodge Bond Chairmen takes place at the end of May. In June a Kick-off and Todah evening will be held to activate those plans. So far, we have to say thanks to the organizers of the B'nai B'rith telethon held March 1, **HY BINSTOCK AND SAM GOLDBERG.** We can already see the results of those calls.

* * *

LOU WASSER, HARRY FERENS, HYMAN COOPER, ARON GRUWER, SAM JAKUBOWICZ, SAUL MARMUREK and **PHILIP SKOVRONIK** are in the midst of making plans for the Landsmanshaften and Organizations 1982 Bond campaign. It was my pleasure to address their April 1st general meeting. Their committee is abounding with enthusiasm and ideas that they can hardly wait to set into action.

* * *

SHALOM — L'HITROAT!

Some last minute reminders for upcoming Passover holiday

By DAVID BIRKAN

TORONTO —

Here are a few last-minute reminders about the upcoming Passover holiday, courtesy of Rabbi Gedalia Felder, head of the Vaad Hakashruth of Canadian Jewish Congress' Ontario Region. They deal with disposal of the chometz, the fast of the firstborn, cooking for Shabbat, and baby foods.

• Bedikat chometz, the ritual search for leaven with candle, feather and wooden spoon [or rag and other small container] is to be done at nightfall on Tuesday, April 6.

All bits of chometz found, including pre-distributed crumbs, are put in a conspicuous place. The Kol Chamira is recited, declaring the absence of all other chometz on the premises, in pockets and so forth. These bits are all burned next morning.

• Chometz may be eaten until 9.38 a.m., Wednesday, April 7. (Such foods will have been set aside during the search for leaven.)

• Wednesday, April 7, from sunrise until night, is the fast of the firstborn. It commemorates the sparing of the Jewish firstborn when those of the Egyptians died, in the 10th plague.

It is also a reminder of the loss of the firstborn's right to the priesthood as a consequence of the Golden Calf. The only group of people who refrained from joining the desert lapse into idolatry was the tribe of Levi; the hereditary priesthood was transferred to them as a reward.

Most synagogues arrange a siyum, a concluding study session of a sacred text, after the shacharit service. Participation in it and in the small celebratory meal that follows absolves the firstborn from fasting for the rest of the day.

• The fact that this year the days of yom tov lead right into Shabbat necessitates an extra measure in the preparation of food — the eruv tavshilin.

On Wednesday afternoon, a piece of matzoh along with a small item of prepared food are set aside, with the bracha Al Mitzvat Eruv and the special declaration found in the siddur. The latter allows for the preparation on a yom tov of food for the Sabbath. (The preparation of food on the Sabbath itself is totally forbidden.) The pieces of matzoh and food, representing what will be prepared, are kept until Shabbat to be eaten.

The tavshilin ceremony is not needed for the two concluding days of Passover, which begin Tuesday night, April 13. Friday the 16th is not a holiday; food for Shabbat may be prepared as usual.

• Most baby foods are chometz. Ordinary milk mixed with water and white sugar may be substituted for dextrimaltose and other commercial formulas. Matzoh cereal or potato meal (under recognized supervision) mixed with milk or water may be used instead of manufactured baby cereals, all of which are chometz. If corn syrup is necessary for the formula, please check with the rabbi.

Chag someach, and a happy and kosher Pesach.

Universities' deal is not discriminatory - Grossman

By BEN ROSE

TORONTO —

The University of Toronto has a "clear understanding" that there will be no discrimination in an exchange agreement worked out between it and King Saud University in Saudi Arabia, Larry Grossman, Ontario minister of health said here last week.

The minister was responding to a question from the audience at the monthly meeting of Chaverim, a group which gathers at Beth Tzedec Synagogue. Grossman said that any Jew or any woman sent by the U of T would be accepted under the agreement.

In response to further questions, whether this understanding was in writing, the minister replied, "There is an exchange of letters. It is in writing."

Grossman, who attended Hebrew school at Beth Tzedec, said Jews are not as active in politics as they should be, and urged members of the audience to engage in every level of politics and public life, both elective and non-elective. He pointed out that there have been only three Jewish Ontario cabinet ministers in 115 years, the other two being his father Allan Grossman, and Senator David Croll.

It is important for the Jewish point of view to be registered whether it be at an advisory committee of a government or municipal department, or in a community group, the minister said. "Don't depend on the few Jewish politicians to carry all the messages," he added.

Grossman, who represents the St. Andrew-St. Patrick constituency in Toronto for the Progressive Conservative Party, said that by and large, the Jewish community has been well served by Jewish politicians in all parties of Canada.

He predicted that by the middle and late 1980s in Ontario, issues like the quality of life and environmental concerns would be in the forefront again, as they were in the early 1970s.

Lipsitz is CJC Ontario director

TORONTO —

Dr. Edmond [Yehuda] Lipsitz has been named executive director of Canadian Jewish Congress Ontario Region, according to an announcement made last week by Mira Koschitzky, CJC Ontario Region chairman.

Yehuda Lipsitz

The official appointment comes a year-and-a-half after Lipsitz was named acting director. The new title is one more addition to the number he now holds. He is an associate director of Toronto Jewish Congress in charge of departments which include Yiddish, Holocaust, chaplaincy and archives.

He is also director of the TJC Cultural Council as well as director of education and culture for the CJC Ontario Region.

Before joining CJC 10 years ago, Lipsitz, a native of Hungary, was a teacher of Hebrew in Kirkland Lake and in London, where he was also principal; also in Montreal where he was assistant national director of Keren Hatarbut and director of Camp Massad, a Hebrew-speaking camp in the Laurentians.

Since coming to Canada in 1956, Lipsitz has furthered his education at the post-secondary level. He has a BA and Master of Science degree from the University of Western Ontario; and he received a MEd and PhD in biochemistry and physiology at McGill University.

With education playing so important a role in his life, Lipsitz said that "more than anything, we must safeguard, preserve and enhance the quality of Jewish life through education, particularly in the smaller communities."

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Cantor Benjamin Z. Maissner — Conductor
and THE DON LAWS QUINTET
HOLY BLOSSOM TEMPLE — 1950 Bathurst Street
Friday Eve — April 9th — 8:30 p.m. — Admission Free

COMING EVENTS
בית צדק BETH TZEDEC

TUES., APR. 13. Friendship Club Plus 50 - Passover - **NO MEETING.**

SAT., APR. 17, 12 NOON. Shabbat Study Luncheon - Speaker: **Dr. Benjamin Schlesinger.** Topic: **Lasting Families — Jewish Style.** Adults $3.50, children under 12, $1.50. Prepaid reservations should be made no later than Monday, April 12. (Unpaid reservations will not be honoured.)

SAT., APR. 24 & SUN., APR. 25. **Israel's 34th Anniversary Celebrations** - Cabaret and Film Festival with **The Amranim Brothers** in concert for 3 performances plus a selection of 4 films. Individual film $2; special package - Cabaret & Film $6.50. For tickets and further information call 781–3511.

SUN., APR. 25, 12:15 P.M., **Chaverim Luncheon Program** - Hospitality bar and catered brunch. The Chaverim Group stimulates Jewish awareness in a relaxed, friendly atmosphere for single adults 29–44. Speakers: **Uraam Sadmy & Moshe Rosen** representing **Bank Leumi Le-Israel (Canada).** Topic: **The Role of Bank Leumi in the Development of a Modern State of Israel.** Members $7, non-members $8. Prepaid reservations by April 22. Call 781–3511.

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Yom Hashua - the 27th of Nisan
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"PILLARS OF FIRE AND SMOKE"
a presentation of prose, poetry and song
Menachem Rosensaft
International Network of Children of Jewish Survivors
Speaking in Yiddish and English
Sponsored by: Holocaust Remembrance Committee, Toronto Jewish Congress
Public Invited
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Beth Emeth Bais Yehuda Synagogue
100 Elder Street, Downsview
HOLOCAUST
HOLOCAUST

Summer program
NEW YORK —
Students, teachers, clergymen or women, scholars or anyone interested in the field of archeology can participate as a volunteer in the archeological excavation at Tel Dan being sponsored by the Hebrew Union College — Jewish Institute of Religion from June 12 - July 23.
Dan is one of the two cities where Jeroboam set up the worship of the Golden Calf after the death of King Solomon. The excavation site, launched in 1974 by HUC-JIR, in co-operation with the Israel department of antiquities and museums and the Semitic Museum of Harvard University, has already produced several startling discoveries.
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Further information may be obtained by writing to Dr. Paul M. Steinberg, Hebrew Union College-Jewish Institute of Religion, One W. 4th St., New York, N.Y. 10012 or by calling (212) 674-5300.

LET'S GO ISRAEL!
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A Service of Canadian Zionist Federation Youth and Hechalutz Dept.

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The Goodman Family
extends sincere thanks to their dear relatives and friends
for their kind expressions of sympathy during their recent bereavement following the sad passing of
JOSEPH GOODMAN ז"ל

A Nostalgia Dance
Memories of the 50's and 60's
Sunday, April 18, 8 p.m.
Beth Torah Synagogue
47 Glenbrook Avenue
Admission: $7.50 per person
Refreshments
Tickets available at the door or from the Synagogue office: 782-3561

Changes due to women's liberation...

Are there still rules singles must follow?

Last in a series on the singles scene in Toronto.

By ANDREA PARKER

There are still shadchun or introduction services available today and if you look back far enough in your own family tree, you may find relatives whose marriage was arranged.

In my own family, my father told me that on his grandmother's wedding day, which took place in a village just outside Kiev in the late 1800s, she looked across the room, through her veil and decided that if the man she was to marry was "that dark man over there, it wouldn't be too bad." It turned out that her husband was "the dark man over there," and they were married for 50 years.

"These days, nobody seems to know what the rules are any more," wrote William Novak in an article on women's perceptions of men, which appeared in Moment Magazine in the January/February 1980 issue.

In his article, Novak stated that while some women are more aggressive in the sexual marketplace than they used to be, it is still the man who makes the first call.

Meanwhile, some men believe women are taking advantage of this new option and as a result "abdicate their traditional roles of initiation without adopting any new postures, thereby leading to an uncomfortable vacuum, a lack of momentum and energy."

Novak said that as a result, women are afraid to call men for fear of looking foolish or needy and men are afraid of being rejected or intimidated by "the New Woman."

Allan Schleifer, 23, a member of the Founders Group of the Jewish Community Centre (for 19-to 26-year-olds), said his idea of a date was for him to call up the girl, go to a show together, then out for coffee, and when he takes her home, there would be a good-night kiss.

Schleifer said he likes to pay the whole bill, and even if the woman called him, he would not let her pay.

Estelle Blakey, 22, the advisor to the Founders Group, said on a first date she would expect the man to pay, but if they are just going out as friends, "then he who has the gelt pays or else it's dutch."

In the singles events Schleifer has attended for people around his age, he said he has found that more men come to the programs than women. His theory is that the women do not want to be seen without a date.

Sandy Lewis, 19, also a member of the group, said when she used to go to dances, she would cry the first couple of times if she was not asked to dance. Finally, she said, she began asking men to dance with her.

Lewis added that her parents encourage her to ask men out, whereas Allan Goretsky, 24, said if a woman calls him, his parents question the fact.

Although Blakey said she has asked men out, it still bothers her to do so because of the chance of rejection. "I wouldn't call somebody unless I'd gone out with him for awhile."

Murray Berlin, 29, a member of the JCC singles (25 to 35) organizing committee, said he has been asked out twice by women and he went out with one of them.

He said that women's liberation has not really changed the situation and although some women are freer to ask men out, "90% of the time, it's still pretty traditional."

Richard Levine, 34 and divorced, said women's liberation has affected men and women in relationships in a positive and negative way.

Speaking generally, Levine said that on the positive side for women, women's liberation has reduced the double standard in terms of sex and of responsibility in a relationship. Before, women had to work and then do all the cleaning in the house and men could "sleep around."

On the negative side, Levine feels the movement has made women more selfish, because they are now aware of their desires and needs, know they deserve to get what they want in a relationship, and do not expect to carry more of the burden in the relationship.

But he added that some women have forgotten that men are people too, not just male chauvinist pigs.

Women's liberation has not affected men to the same extent, Levine said, but it has forced them to be aware of women's needs and contribute more to a relationship.

On the negative side, men do not have the same kind of interpersonal support among other men that women seem to have and he feels the movement has, therefore, made men more lonely.

As Novak commented in his article, in the 1970s women worked on becoming more worldly by becoming more educated, ambitious and aggressive, and yet were able to maintain their interpersonal support through consciousness-raising groups psychotherapy, the reading and writing of feminist literature, and other methods.

But Novak said that, "while feminism was giving women high expectations about themselves, nothing of the sort was taking place among men. So, instead of narrowing the gap between men and women, the movement, in some ways inadvertently, actually widened it."

Women are no longer asking men to provide them with status, money or physical security — now they are asking for love and emotional support. But Novak states that many men achieved their success by giving up on their development as people.

Novak's article also examined why there are more Jewish single women than men in the 20-34 age bracket. He said this is due to a variety of reasons — including men marrying younger women, Jewish women will not settle for just anybody and Jewish men tend to intermarry more.

When asked about intermarriage, Debbie, 26, who asked not to be identified, said she is looking to get married, "and if it's not with a Jew, then too bad."

Berlin said he would not go out with a Gentile woman, "but most guys I know would go out with non-Jewish women."

Alayne, 38 and divorced, believes that the Jewish single "finds it a great effort to mix in a non-Jewish social environment, and to this end, therefore, uses this outlet only as a last resort to find companionship and friends."

She said there is a "singles problem" because there is no understanding of the needs of the singles, including a need for a base where Jewish singles can mix without any barriers.

The Jewish community should become aware that "the dogmas surrounding the singles' state are not always the exciting, free and easy, non-committed days and nights," said Alayne, who is a non-custodial parent.

She added that the community should also be aware that the single person, particularly if he or she is Jewish and has experienced the warmth of Jewish family life, has a very lonely life in such a family oriented society. Alayne said she tried to join a sisterhood at one of the synagogues, but the women always talked of their families, and "when you have a void, it's emphasized."

She said there is no point in her staying in a family oriented grouping or the women would ignore her because, as a single women, she is a threat to them.

* * *

Singles should be welcomed and encouraged to take part in all events in the Toronto Jewish community. Those with ideas for programs for singles should contact their synagogues, Jewish organizations, the director of Project Connect, or form their own groups to initiate projects. [Project Connect was launched recently to co-ordinate activities and programs for singles].

NDP leader Rae advocates fundamental attack on racism

By TAMMY KAROL

TORONTO —

Stressing his commitment to immigrants' rights, Bob Rae, Ontario's new NDP leader, told ethnic press journalists at a news conference here last week, that it was the government's responsibility to provide equality in jobs and education for all Canadians.

Rae called for a change in hiring practices and the appointment of ethnics to multicultural advisory bodies as a response to discrimination. He also advocated a fundamental attack on racism — led by government — on schools, workplaces and the media.

Pointing to the fact that his grandparents came from Scotland prior to World War I, Rae said "I consider myself an ethnic, like any one of you . . . we all have to recognize that Ontario's society is changing for the better because we are a nation of immigrants."

Bob Rae

In reference to today's state of multiculturalism, Rae said we are far better off than in the past, noting that prior to World War I, the immigration policy was "overt and explicitly racist."

"Those who were not Anglo-Saxons were expected to conform to the British culture," stated Rae. The government, he said, excluded multiculturalism by keeping other racial groups out of the country.

According to Rae, this policy ended when John Diefenbaker came to power in 1957. At that time, the Prime Minister introduced "folkloric multiculturalism" — a process whereby Canada encouraged ethnic groups to unite, but still urged that they conform to the dominant culture.

Rae explained that this policy, too, was outdated because it did not address inequalities of power and access, or cater to the needs of a multi-racial as well as a multicultural society.

Rae said that despite a more lenient immigration policy today, relations with the ethnic communities are "far from perfect." He said we need a comprehensive language policy in our province that ensures official equality of status for French and English, and that recognizes the value and integrity of a third language.

Commenting on the new constitution, Rae said "we're in a dramatic process of reorientation as Canadians."

Rae said current human rights legislation is inadequate because neither the federal or provincial government has moved to affirmative action.

He criticized the media for "racial stereotyping," and urged them to produce programs in third languages, addressing the needs of the ethnic communities.

In addition, Rae said, relations between police and minorities should be improved.

Israeli medal

JERUSALEM —

Israel Government Coins and Medals Corp. Ltd. recently issued the "Temple Mount" medal — a new state medal "of unique emotional value."

On one side of the medal, designed by Gideon Keich, is the Temple Mount with the Western Wall; on the reverse side there is a map of Jerusalem discovered on a 6th century mosaic floor at Midba.

The medal is available in gold, silver and bronze.

UJA women to run literature series

TORONTO —

The United Jewish Appeal Women's Division will be running two programs of book reviews and discussions in its Living Literature Series on Crises in Jewish Life.

These will be presented by Cathy Tile and Joan Gitelman in the Fireside Lounge of Baycrest Terrace. The first, a review of White Hotel by D. M. Thomas, is scheduled for Thursday, April 29 at 8.15 p.m., and the second, Adele Wiseman's The Sacrifice, is slated for the following Thursday, May 6 at 8.15 p.m.

The series is the culmination of this year's outreach program and required eligibility for participation is a minimum pledge of $18 for 1982.

Anyone interested in attending may make a reservation by calling the UJA Women's Division office at 977-3811.

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TORONTO —

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Keynote speaker, Larry Grossman, minister of health for the province of Ontario, welcomed the project on behalf of the international medical fraternity.

"One third of every tax dollar in Ontario is spent by my ministry," he said, "but we still can't develop all the answers and treat all the problems. The medical fraternity shares its information and its problems. As I speak today, members of the Shaare Zedek staff are here in Ontario hospitals doing research, and they will take back with them to Jerusalem what they learn here.

"In addition, our doctors often visit Israel and bring back to Canada what they learned there."

He added that "the history of Jews everywhere is a proud one; in medical research it's unparalleled. What is accomplished at Shaare Zedek is important to all of us, not only to Jews. There's room, and indeed need for you to commit further money for research at Shaare Zedek.

Israeli m 500 con

By JANICE ARNOLD

MONTREAL —

For three months, Isidore "Issie" Baum read and re-read the 1948 Israeli Declaration of Independence, going over it with the thoroughness an archeologist might apply to his research of the Dead Sea Scrolls.

What secret message was he trying to extract? What esoteric truth lay hidden in this seemingly purely political document?

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Issie Baum has one of the largest colle
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For Shaare Zedek Hospital

National lottery initiated

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Shown at launching of Shaare Zedek lottery are, from left: Sam Blank, Moshe Ronen, Larry Grossman, Mendel Green, Rabbi David Monson and Norman White.

Paul Godfrey, chairman of Metro Toronto, added his personal observations, gleaned from a visit to Shaare Zedek Hospital last summer. "There is a special feeling one gets when visiting Shaare Zedek," he said. "It's a people place, but it's unfinished and needs help; help which must come from all parts of the world."

Sam Blank, national president of the Canadian Shaare Zedek Foundation, and Mendel Green, QC chairman of the lottery, welcomed the guests and thanked the Bank Leumi for the use of its new premises.

The bank's president, Moshe Rosen, called the support of the hospital "moving and meaningful. Your involvement in the life of Israel is very important."

Rabbi David Monson, a supporter of Shaare Zedek who recently returned from a visit there praised the hospital and all Israeli institutions. "The next best thing to living in Israel is visiting Israel as often as possible," he said.

The main draw of the lottery will take place Sunday evening, June 6, at a cocktail dance at the Inn on the Park. First prize will be $25,000 cash; additional prizes will include cash and merchandise for a total value of $50,000.

As an added incentive, there will be an Early Bird draw, Wednesday evening, April 28 at the Foundation's Women's Division Frolic 82 at Shaarei Shomayim Synagogue. Special prize for this draw is a 14kt. gold handcrafted bracelet.

For information on the lottery and the fashion show, call the Canadian Shaare Zedek Hospital Foundation, (416) 781-3584 (collect if out of town).

Optimistic about Egypt-Israel peace

By ESTHER MEHR

TORONTO —

Firm optimism in the final outcome of the peace process between Egypt and Israel after withdrawal from the Sinai is complete, was the message Dan Pattir stressed again and again during an address at the annual meeting of Toronto Jewish Congress, last week.

Pattir, former press spokesman for Prime Minister Menachem Begin, said he relished the opportunity to express his own views after speaking on behalf of the government of Israel for so many years.

As a member of the Israeli team involved in the Camp David peace negotiations in 1978, Pattir stated there was no doubt whatsoever that the point of no return for both sides had been reached.

"There are skeptics among Israelis and Jews everywhere regarding the kind of peace we have arranged," he said. "For Israel, peace is the ultimate goal. For Egypt it means better conditions for her people and less possibility of war.

"The major part of the peace treaty is coming to fruition," Pattir went on. "Some say the sacrifices to be made are not worthwhile, but there was never any question that the Israeli Knesset would implement it to the dot."

Pattir stated emphatically that there was no foundation to rumors that Israel was looking for a pretext not to move out of the Sinai on time. This was the deal, he said . . . but implementation by April 26, 1982 also entails implementation on the part

Dan Pattir

of Egypt to normalize relations with Israel.

"My hope and wish is that the Egyptians will fulfil their part as meticulously as we have," he added.

Adversaries of the peace process see it as dead, Pattir stated. But, he continued, more than 30 years of hostilities cannot be expected to change into a love affair overnight. There are still too many reservations on the part of Egyptian intellectuals and some of the policy-making is tending to go in their direction.

"A commitment to the continuation of the peace process serves Egyptian interests quite well," he said. "It was a great achievement for them to have taken themselves out of the Arab cycle of belligerence for Israel, and it has paid off in increased economic and military aid from the United States."

Pattir foresees no change after withdrawal from the Sinai. The danger, as he sees it, looms from radical Arab countries such as Syria, Iraq and Libya, as well as from some of the "moderates," particularly the Saudis.

He said he wasn't prepared to justify what is now happening on the West Bank except to say that we should not depend on the credibility of media reports. The basic struggle is directly related to the future of the peace process, he said, adding that there is a substantial element among the Arabs which does not want to follow the PLO line.

What recently occurred in the Knesset (when there was a tie non-confidence vote) poses the possibility of an early election, Pattir said, which he is certain will have no effect on the peace process.

"The next government is committed to the same course. There may be divisions of opinion, but the general consensus backs the continuation of the process. There is no other alternative."

Israeli numismatics collector has 500 commemorative, trade coins

By JANICE ARNOLD

MONTREAL —

For three months, Isidore "Issie" Baum read and re-read the 1948 Israeli Declaration of Independence, going over it with the thoroughness an archeologist might apply to his research of the Dead Sea Scrolls.

What secret message was he trying to extract? What esoteric truth lay hidden in this seemingly purely political document?

The object of Baum's painstaking quest was unusual, but then Baum is an unusual man with an unusual hobby.

Baum has been described as "one of the Western hemisphere's most active and enthusiastic collectors of Israeli numismatics (coins and medals)." He has a private collection of some 500 commemorative and trade coins from Israel, and, until the end of 1979, was the only person to receive first prize, three years in a row, from the American-Israel Numismatic Association for his coin exhibitions.

Prizes are not awarded necessarily for the value of the coins, but rather for the concept and artistic appeal of the exhibition as a whole.

Baum's combing through the text of the Declaration of Independence paid off with one of these AINA prizes. He related passages of the Declaration to commemorative coins later minted by Israel. For example, the passage "After being forcibly exiled from their land, the people kept the faith," he chose the 1976 commemorative coin "Strength Through Faith." In all, he matched about 30 Israeli coins and medals from his collection to the Declaration.

"You've got to love this to do it," says Baum, an accountant for a major ladies' wear manufacturer.

In recognition of his expertise in a field still considered fairly obscure by Canadians, Baum has been named the Israel Government Coins and Medals Corporation of Jerusalem's sole representative and distributor in Canada.

His job will be to convince Canadians that collecting Israeli coins can be an interesting pastime and, possibly in the long-term, a good investment.

The corporation sells only those coins and medals issued by the Central Bank of Israel and any profits are earmarked by the government for landscaping projects, the establishment and preservation of natural parks and gardens, and excavation of antiquities in Israel.

Like most Israel numismatists, Baum started out, at age 9, collecting Israeli stamps, a much more popular hobby. Today, the former yeshiva bocher has every stamp ever issued by Israel — four times over (mint with tabs, mint, first day covers and used). These include the rare "Doar Ivri" (Hebrew post) series, the first stamps issued by Israel, which were printed before it was known what name the state would have.

Baum's interests expanded to coins as well during a stay in Israel from 1961-68. Israel was then just in the early stages of winning special coins that would be of interest to foreign collectors.

When he returned to Montreal, he found that although the United States had many large dealers specializing in Israel, there was not one in Canada.

Starting as a "vest pocket" dealer at local coin and stamp shows, Baum's business grew into Judaica Sales-Reg'd., probably the largest outlet for Israeli and Judaica stamps and coins in the country, which he operates by mail order out of his Chomedey home — and certainly the only one dealing exclusively in this field.

His clientele today actually extends beyond Canada, to the U.S. and even Europe.

Judaica collecting, however, can include much more than stamps and coins. Baum has one of the largest stocks of autographed first day issue covers and documents of famous Israeli political and military leaders including Prime Ministers David Ben-Gurion, Moshe Sharett, Golda Meir, Yitzhak Rabain and Menachem Begin, as well as Moshe Dayan, Abba Eban and Yigal Yadin.

Baum was also able to get the late President Anwar Sadat to autograph the first day cover issues of the Israeli stamps commemorating his and Begin's receiving the Nobel Peace Prize and the Egypt-Israel Peace Treaty.

An 1899 autograph by Herzl in Baum's collection is today worth $2,000.

His most valuable coin is a shekel from the Revolt of 67 CE, which bears the inscription in ancient Hebrew "Jerusalem the Holy." It's worth anywhere from $3,000 to $5,000.

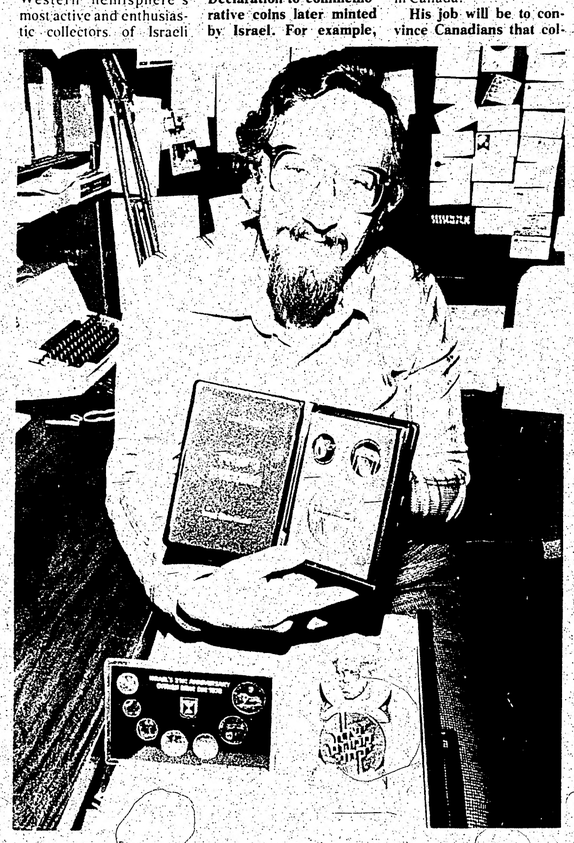
The Israeli government has minted some fascinating coins and medals over the years which few people outside Israel are aware of. Among them is one commemorating the 1980 Arthur Rubinstein International Piano Master Competition which has on it a specially commissioned caricature of Rubinstein by Picasso, and another for the Einstein centenary with his famous physics equations.

The Egypt-Israel Peace Treaty, last year's Gathering of Holocaust Survivors, the jubilee of the Keren Hayesod and other landmarks in Israel's history have all been immortalized in coin. There are coins in tribute to Israel's oil refineries, the Habima National Theatre, its railways, and the Israel Nautical College.

Many of Israel's commemorative coins and medals have been struck at the Royal Canadian Mint, said Baum, including the 1980 Jabotinsky Centennial coin.

This year's Baron Edmond de Rothschild coin, in commemoration of the 100th anniversary of Jewish pioneering settlements in Israel, will also be minted in Canada.

This gold coin will have a relatively low mintage, 6,000, which may make it more valuable in years to come, Baum predicts. Mintages of Israeli coins in the past have ranged from 8,000 to 32,000.



Issie Baum has one of the largest collections in Canada of Israeli coins. [Howard Kay photo]

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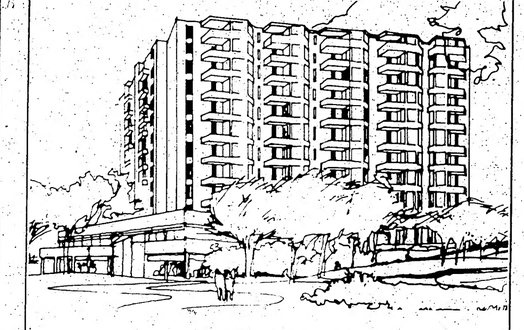

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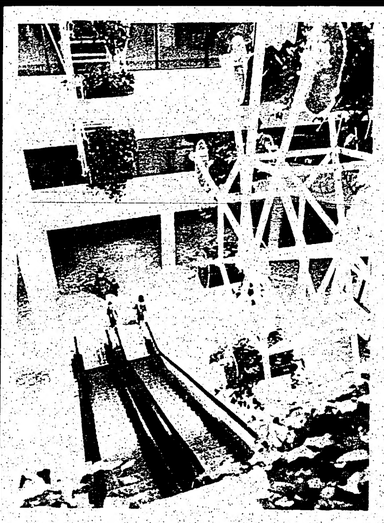

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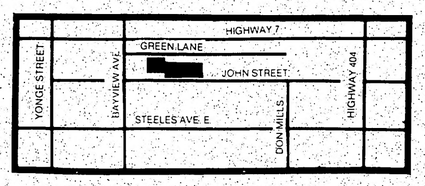

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A Happy and Healthy Passover to the Jewish Community

Arts

Sandy Tobias Offenheim and family will perform at Adath Israel on April 12. [Hudson Taylor photo]

Offenheim family offers entertainment for kids

By VIVIEN SHARON

TORONTO —

It's Passover week, the children are off school, and you don't know what to do to amuse the brood.

Fortunately, Shachar chapter of Toronto Hadassah-WIZO is sponsoring an event for children of all ages to enjoy: a concert featuring Sandy Tobias Offenheim and family to be held April 12 at Adath Israel Congregation. There will be two shows: at 1 p.m. and 3 p.m.

To make this concert a most symbolic occasion on a holiday filled with symbolism, Offenheim will be performing in the Alex Tobias Hall, named in honor of her father, who donated his services as the structural engineer involved in building Adath Israel 26 years ago.

"It's always a special and thrilling experience to perform at Adath Israel," says Sandy Offenheim, whose two children, Nadine, 16, and Steve, 13, are fifth generation members of the synagogue. Offenheim's great grandfather, in fact, was one of the founders. "It's like my second home," says the songwriter and performer.

Ten years ago Offenheim was a homemaker, raising two young children and very happy doing it. Yet, on the side she always had a penchant for music and poetry, which she dabbled in when time permitted.

As a young mother, she recorded her children's everyday activities and compiled them into poems. Humorous and everyday occurrences were documented in her stanzas: getting shoes on backwards, spaghetti on the floor, being grouchy or sick, having to go to school on one's birthday, losing baby teeth, and saying no.

With the flow of the words came the music which she created, accompanied by the one instrument she plays, the autoharp. Never formally trained in music, Offenheim, 38, readily admits she can't even read music.

Yet seven years ago, Berandol Records released the family's first album, If Snowflakes Fell In Flavors, followed by Honey on Toast and Are We There Yet? A fourth album is currently in the works.

The Offenheims have performed at Minkler Auditorium, Ontario Place Forum, were featured in two CBC specials, and have their music played on such shows as Polka Dot Door, Mr. Dressup, Uncle Bobby and Romper Room.

"Music is an instinctive feeling; it comes from within," says Offenheim, who at one time was a primary school teacher. Her voice was never professionally trained, but she always had a good ear, loved music and sang in school choirs.

As for her children, "Nadine has the best voice in the family," according to her mother. Clyde Gilmour, Toronto Star entertainment writer and classical music buff is one of Nadine's fans. He included Nadine's song, It's So Nice To Have A Cuddle, in his silver jubilee anthology of all time favorites, which she sang when she was only 9.

"Clyde Gilmour discovered us; he launched us into music," confirms Sandy Offenheim of her mentor.

At 13, Steve's voice is now in transition and still fluctuating. Harold, Offenheim's husband, who sells office equipment, enjoys the thrill of performing.

"Yet, nobody enjoys rehearsal," says mother and leader of the pack, who frequently has to force her troupe to practice before performances. "They are paid as professionals . . . therefore I expect professionalism."

Even though live performances are an integral and required facet of the business, Offenheim's forte is songwriting. To hone that talent, she is studying musical theatre with the eventual dream of composing a musical for children.

In addition to on-stage performances, Sandy Offenheim conducts less formal workshops for teachers, parents, students and library groups. "I thrive on more intimate settings whereby I can encourage listeners to be active and creative with sound," she says. "I give the recipe; it is up to the group to stick to it or deviate."

For information and tickets for the Passover concert, call 886-3230, 496-0818 or 493-2642.

Subtle, supple prose included in this newest Cheever work

books

By BERNARD BASKIN

Oh What a Paradise It Seems
By John Cheever
Random House of Canada, $12.50

Although heralded as a novel, John Cheever's new work is actually an extended short-story. This is fortunate because he is plainly not a novelist but a superb teller of tales.

His last novel, Falconer, (1977), was an unsuccessful descent into a world of prison inmates, drugs, homosexuality and gratuitous brutality. Cheever, a shrewd delineator of the manners and morals of American middle-class suburban life, was in a world beyond his ken and awareness. It didn't work. It was as if Chekhov had suddenly and unaccountably donned the garments of Dostoyevsky.

Now, Cheever is once again on familiar ground. Deftly and precisely he lays bare the anxieties that lie just below the surface of ordinary lives. He etches fleeting figures in a proper mannered landscape — their senses and emotions, their fears and desires.

As in most of his previous tales we are in a world of self-assured women and affluent men. They are confronted, however, by a new kind of villainy that threatens to expunge the ordinary "stuff of humanity."

The narrative begins and ends with the words, "This is a story to be read in bed in an old house on a rainy night." Does Cheever want to regard it as a fitting fable for our age of uncertainty and displacement?

Lemuel Sears is an aging New Yorker who from time to time visits his daughter in a still quiet and bucolic village. He is enraged to discover that Beasley's Pond — a favorite spot for ice skating — has been turned into a town dump through the machinations of the local Mafia, with the connivance of the mayor and the town board. Sears employs a lawyer to press his case against the politicians, and a scientist to analyze the degree of pollution and its danger to the community.

Before the quickly-read story is concluded the widowed Sears has fallen in love, the crusading scientist is murdered and the pond is saved by an enterprising housewife who puts poison in supermarket food. Around a bottle of teriyaki sauce she leaves this pasted message: "Stop poisoning Beasley's Pond or I will poison the food in all 28 Buy Brites."

Soon the newspapers carry the story of a local family recovering in the hospital. It reports also that whoever poisoned the teriyaki sauce threatens to poison food in all the supermarkets until the pollution of Beasley's Pond has ended. "This time the news went all the way around the world, and the dumping in Beasley's Pond ended at once."

As always, Cheever has an eye for color, an ear for melody and the ability to write supple and subtle prose: "A trout stream in a forest, a traverse of the mysterious abyss between our spiritual and our carnal selves. . . . When he was young, brooks had seemed to speak to him in the tongues of men and angels. Now that he was an old man who spoke five or six languages — all of them poorly — the sound of water seemed to be the language of his nativity, some tongue he had spoken before his birth. Soft and loud, high and low, the sound of water reminded him of eavesdropping in some other room than where the party was."

This novella will be cherished for the emotions that it generates of sadness, nostalgia, yearning and hope. It may not be the author at his best, but it is still a memorable part of the Cheever canon. Through his artistry his often mute and desperate characters achieve an enviable eloquence.

Night of cameos

TORONTO —

As part of its current fund raising drive, Bloor Bathurst Information Centre will present Canadian Cameos: A Multicultural Showcase, on Friday evening, April 16 at the University of Toronto's George Ignatieff Theatre.

The program, which commences at 8.30, will consist of 15 cameo performances by some of Canada's best singers, dancers and musicians.

The Showcase will open with an excerpt from meditations by Rabbi Garry A. Loeb, a graduate of the University of Toronto, who is now the spiritual leader of the Jewish community in Mansfield, Ohio. Rabbi Loeb's words will be read by actor Henry Gomez.

Producer/Director of the show is Robert Jay Glickman, professor of Spanish at the U of T. Tickets are $10. For reservations call 531-4613 or 631-7376.

The Bloor Bathurst Information Centre, a United Way agency, is a non-political, non-denominational charitable organization which handles some 700 inquiries a month. The main languages spoken by Centre personnel are English, Spanish, Portuguese, Italian and French.

Sid Bernstein introduces new Liverpool rock group

traveling with the stars

By TIM BOXER

NEW YORK —

Sid Bernstein, who first brought the Beatles to America, is at it again. He recently went back to Liverpool and discovered an equally talented foursome called Motion Picture.

When Sid grew up in Harlem, his grandmother used to take him to see Cantor Yosele Rosenblat at a nearby synagogue. "That was my initiation to the world of music," he says.

He made a deal with Brian Epstein, the Beatles' manager, to present them at Carnegie Hall on Feb. 12, 1964. When he went to the Plaza Hotel to see them, Sid had to fight his way through a screaming throng of 2,000 teenyboppers and a cordon of security guards. He finally got to their suite and found to his amazement there was a fifth person there. He was disc jockey Murray Kaufman who succeeded in getting into the hotel and becoming the first one to greet the Beatles.

Sid was so impressed he made Murray the K an MC at the concert. Murray, who dubbed himself the Fifth Beatle, died recently.

Sid was in Liverpool three times this past winter, and was treated to Friday night Shabbat meals at the home of Brian Epstein's mother. Brian, who died in 1967 as did his father, came from an Orthodox home. Queenie Epstein, as everybody called her, made a traditional Shabbes dinner for Sid. Her other son Clive, who's in real estate and whose two sons attend the local cheder, took Sid to see the new rock group Motion Picture.

"I signed them for management," Sid said. "I'll bring them to New York for their first concert in April. Then they'll make a record and tour the country."

* * *

Zachi Noy is basking in the limelight with the success of his latest picture, Enter the Ninja. The Israeli actor plays a Peter Lorre character in this movie which was made in the Philippines.

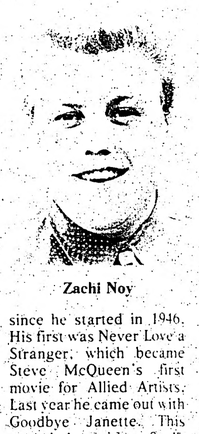
He first came to prominence in Lemon Popsicle, the successful Israeli film in which three young boys grow up and find love. The sequel was Going Steady, and their third picture was Hot Bubblegum, which brought the trio into the revolutionary 60s.

His father, Abraham Novogroder, born in Ostrov, Poland, is a crane operator in the port of Haifa. His mother, the former Sarah Swartz, was born in Chelm.

Zachi, 28, now lives in Los Angeles. "Israel is still my home," he says, but he goes wherever film opportunities arise. He worked three years in Germany, making three movies in Berlin and four in Munich. His first film was The Garden, which represented Israel at the 1977 Cannes Film Festival. He played Shelley Winters' son in The Magician of Lublin. Now he's playing opposite Franco Nero in Enter the Ninja. He expects Hot Bubblegum to open in the U.S. in the spring.

* * *

Harold Robbins will be 66 in May and has no time to rest, even though he's already written 16 books since he started in 1946. His first was Never Love a Stranger, which became Steve McQueen's first movie for Allied Artists. Last year he came out with Goodbye Janette. This year he's writing Spellbinder.



Zachi Noy

Every year he gives $250,000 to Hebrew University to enable a visiting professor to study in the U.S. Six years ago he hosted a memorable Passover seder in New York for 90 people, including George Burns, Buddy Hackett, Red Buttons.

Although he's been offered $10 million to do an autobiography, he said: "I'll wait till I'm 85. I'll have a better perspective."

Bible series from U of T

TORONTO —

The Media Centre of the University of Toronto recently launched a series of 30 half-hour educational video programs entitled The Bible and Literature: A Personal view from Northrop Frye.

Frye, a well known scholar and author, is currently in his 32nd year as a teacher at the U of T's Victoria College, and has recently published a text on the Bible known as The Great Code: The Bible and Literature.

The video programs document his course at the U of T on the Bible and literature, and capture him both in the lecture hall and in seminar settings.

They were produced over a 2-year period at an estimated cost of $250,000, and are designed for use as a broadcast credit and non-credit telecourse, an instructional classroom aid, and as a library resource.

The Bible and Literature: A Personal View from Northrop Frye was produced by Bob Sandler. The director was Bill Somerville and the executive producer was Bob Rodgers.

Over 100 preview orders have been received at the Media Centre from educational and religious institutions in Canada, the U.S., Europe, Australia, and the Far East. Broadcast negotiations are currently under way with PBS and other educational broadcasters in the U.S. as well as with Canadian networks.

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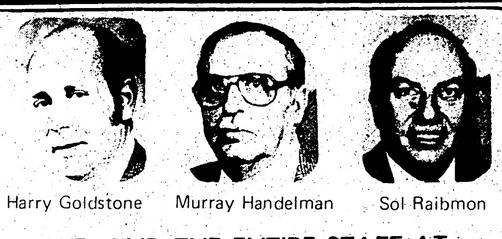

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* * * * * * * * * *

Get your tickets NOW for FIDDLER ON THE ROOF with the brilliant Nehemiah Persoff as Tevya. Leah P's apologizes, but due to heavy subscriptions all Saturday & Sunday shows are sold out. Previews begin April 29, runs May 1-29. Be first to telephone for the good early week seats still available for this beloved musical at our own Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.

* * * * * * * * * *

LET MY PEOPLE COME is now in it's 2nd year of a very popular run. The all-Canadian cast of this mostly-nude musical hit are well on their way to setting a record for long-running cabaret shows in Toronto. See it 9 p.m. Mon.-Thurs., 8 & 10:30 p.m. Fri. & Sat. Dinner/show packages 1 hour earlier at Basin Street, 180 Queen Street W., 598-3013.

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Like P

music

By RICK KARDONNE

TORONTO —

There have been many imitators of Edith Piaf in Ontario throughout the past few years, but few duplicators. That is because in order to duplicate, one cannot imitate. One must sing straight from the heart in the classical French chanteuse style in an authentic manner.

Such a rare authentic chanteuse here exists in the person of **Danielle Pascal**, who is currently performing at Bobbins on Parliament St. until April 10.

Ginsberg New Eng

by MARSHA EINES

TORONTO —

The New England countryside has been celebrated with good reason. Writers such as Emily Dickinson and Nathaniel Hawthorne did it poetical justice; so does artist Jerry Ginsberg, whose works are on view at the Raclette Restaurant, 361 Queen St. W., until April 30.

The 37-year-old Toronto artist displays a reverence for the New England landscape in this exhibition of watercolors, paintings in egg tempura and pencil and ink drawings.

While Ginsberg's landscapes are conspicuously free of people, each is somehow alive. Autumn branches summon up images of outstretched arms; a flock of birds poised above a house becomes an affirmation of freedom.

Ginsberg uses perspective in a startling way: scenes that we tend to think of as static — a field, a church, an old schoolhouse — become epheme-

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Admission is $5 per person, which includes the reception.

The recently printed show catalogue includes kudos for the show from a number of prominent people in the art world, including: William Withrow, director of the Art Gallery of Ontario; A. J.

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Like Piaf, she sings from the heart

music

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Such a rare authentic chanteuse here exists in the person of **Danielle Pascal**, who is currently performing at Bobbins on Parliament St. until April 10.

Born in Toulon, France, the daughter of Holocaust survivors, Ms. Pascal was a scholarship student at the Toulon Conservatory of Dramatic Art. She toured France as a classical actress before arriving in Montreal in 1965 to attend McGill. Later, she moved to Hamilton, where she performed in 12 amateur productions.

She has lived in Toronto since 1975, where she quickly attracted much popularity as a singer in the French-speaking community here.

Since then, she has performed in French throughout Ontario and has received rave notices wherever she has appeared. Her show La Nostalgie, consisting of famous songs by Brel, Aznavour, Piaf, Ferre and Juliette Greco, was a great success not only in Harbourfront's francophone centre but throughout Ontario, as well as at 21 McGill and in several midtown chic French restaurants. As the Globe and Mail once said in reference to her: "Piaf would be pleased."

Danielle Pascal

Danielle's mother, in reaction to her Holocaust experience, played down her Jewishness while Danielle grew up in Toulon. Now, however, Danielle is affirming her Jewish identity. Her current accompanist is Fanny Levitan, a pillar of Toronto Yiddish culture.

And, just as poverty made Piaf truly earthy, the ambiguities of growing up Jewish in provincial France have similarly influenced Pascal's style. Her affinities to the gritty realities of life are as authentic as are her aspirations to life's romantic ideals.

* * *

The first serious attempt (outside of Israel) to incorporate Jewish folk themes into a symphonic framework, since Ernest Bloch, is **Srul Irving Glick's** Psalm for Orchestra, which was commissioned by the Hamilton Philharmonic in 1971.

It has been performed by both the Hamilton Philharmonic and Toronto Symphony several times since then, most recently by the TSO, under the direction of Andrew Davis. It will make its Carnegie Hall debut later this spring.

The two chassidic folk songs on which this work is based are the Shabbat song M'en Olam Laba and the familiar nigun Hy de di di dy. This rather brief work begins slowly, and then builds on the first song and climaxes with the nigun.

Srul Glick's adaptative skills are impressive, thanks to his rich, colorful orchestrations, which employ a subtle sensitivity and fine sense of drama. While the beginning of the Psalm is deliberately sombre, conveying, according to the composer's program note, "the trials and tribulations of the Jewish people," the many textures of varied instrumentations evoke a constant fascination. There is never a feeling of gloom.

The nigun is presented as a thrilling climax, with an immense feeling of triumph. The effect is ecstatic. To have repeated the nigun one more time might have even further enhanced this spirit, especially to those unfamiliar with the original tune.

This proud and memorable statement of the Jewish soul was in fine company, being followed by Anton Kuerti's exemplary performance of Mozart's familiar Piano Concerto #23 in A Major. Everything was perfect here. The Toronto Symphony chamber ensemble's courtly grace, featuring master flautist Jeanne Baxtresser, was the ideal backdrop for Kuerti's sparkling rendition.

Glass exhibit at Koffler

By DONNA GOLDMAN

TORONTO —

Canadian Contemporary Glass 1982 — The Artist's Choice opened recently at the Koffler Gallery in conjunction with the third Canadian Glass Conference.

Continuing until April 30, the exhibition encompasses a good cross-section not only of artists nationwide, but also of techniques in hot and cold glass.

The versatility of glass, purported to be one of the most difficult materials to work with, is heightened by numerous examples of blowing and solid form manipulation, sand casting and kiln casting, kiln slumping and fusing, lamination and fabrication, abrasive and acid etching, drilling, grinding, and polishing.

No two pieces are alike; hence, the room glistens with originality and beautiful renditions of the unusual.

Works by Shirley Fineblit and Francois Houde, for example, illuminate a very definite juxtaposition between refinement and rough craftsmanship. Houde's large scale boat is a break from the more convenient appeal of glass. Sand from the sand casting technique remains on each glass member which in turn are assembled together with epoxy and wood. In many cases the last step of smoothing and "finishing" would have been applied.

One of the most beautiful examples of the latching technique is a vase by Robert Held in which the laticino design has been laced into the blown glass.

While the glass movement in Canada is relatively young, the artists involved have demonstrated that the possibilities of experimenting within the glass medium are endless. The wide diversity of shape, form, color, texture, and overall technique evidenced by the current exhibition is the product of only a few short years and surely has helped to bring the studio glass movement into the forefront.

The exhibition opened with a performance by the Glass Orchestra. Conceived four years ago, the small ensemble of four musicians has been exploring the music potential of glass through experimentation and improvisation. While the beauty of the glass instruments themselves anticipated the subsequent exhibition, their sounds remain apart and highly unqique. The tones are captivating, being sometimes contemplative, sometimes rhythmic. And the mood is often eerie.

While this mood is achieved in large part by the intended atmosphere, the special arrangements of the instruments, as well as their glass composition, it is by the unique music and the virtuosity of the musicians that one becomes most moved.

Daniel Chrichton's freeblown vessel form, at Koffler Gallery glass exhibition.

Ginsberg celebrates New England country

by MARSHA EINES

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The New England countryside has been celebrated with good reason. Writers such as Emily Dickinson and Nathaniel Hawthorne did it poetical justice; so does artist Jerry Ginsberg, whose works are on view at the Raclette Restaurant, 361 Queen St. W., until April 30.

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While Ginsberg's landscapes are conspicuously free of people, each is somehow alive. Autumn branches summon up images of outstretched arms; a flock of birds poised above a house becomes an affirmation of freedom.

Ginsberg uses perspective in a startling way: scenes that we tend to think of as static — a field, a church, an old schoolhouse — become ephemeral . . . symbolic of life's transience.

Ginsberg has a summer home in Tanglewood in New England and says he has been drawn there more and more over the past two years — to collect his thoughts, contemplate the beauty of the land and paint.

He says each of his paintings has a story behind it and a personal significance to him. Ginsberg has the gift of a storyteller and his eyes light up as he describes how he perched himself atop a mountain to paint an old Victorian house.

"I wondered what kind of people lived there. It was an immaculate house and out front it has the largest sunflowers I have ever seen," he added.

Ginsberg says he became fascinated by the way "the house always showed some tiny sign of life — a trace of smoke curling from the chimney, a row of washing on the line — without ever showing any other sign of human life."

The signs and symbols of life are important in Ginsberg's work — even if they hold meaning only for himself. "I love weathervanes," he says. "So what is a weathervane? Who gives a damn? But there's a lot of history behind them and each [weathervane] is unique."

For a hobby, Ginsberg actually collects weathervanes, as well as egg cups, oriental carpets and paintings. Full time, he works as artistic director of a Toronto advertising agency. "It (commercial art) has nothing to do with what I do to escape (painting)," he says. "Many people call Norman Rockwell's magazine illustrations 'art,' but they are not; they are illustrations. It's not an art form."

Ginsberg's lifestyle is relatively tranquil and this reflects in his cool pastel skies and fields, and in warm earth shades.

Those who have influenced Ginsberg's art include Canadian watercolorists William Roberts and Carl Schaefer and filmmaker Ingmar Bergman, particularly Bergman's preoccupation with black and white spaces. The fine etching style of the Japanese painter Hokasaii has also left its mark on him.

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The recently printed show catalogue includes kudos for the show from a number of prominent people in the art world, including: William Withrow, director of the Art Gallery of Ontario; A. J. Casson, the only surviving member of the Group of Seven; art critic and author Paul Duval; and Kay Kritzwiser, retired art critic for the Globe and Mail.

The Aviva art show remains the community's only juried show, giving cash prizes (privately donated) for various categories. The following will be awarded: in paintings, first prize of $500 to Joseph Drapell; second prize of $300 to Lupe Rodriguez, and third prize of $200 to Pierre Tetrault; in sculpture, $500 to Ruth Thiessen; and for graphics and other small works, $100 each to Anne Barry and Robert Achtemichuk. Their work will be among the 70 pieces in a variety of media on display.

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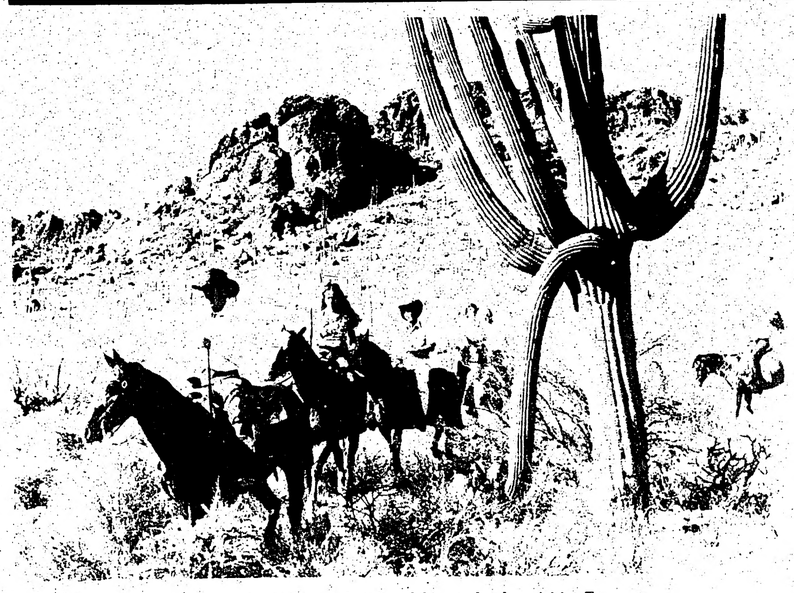


A little horseback riding is the natural thing to do when visiting Tucson.

Horseback riding in Arizona

Despite aching muscles it's great experience

By LEWIS LEVENDEL

TUCSON, Ariz. —

It took 38 years, but the wait was well worth it as I mounted Apache, joining the trek into the desert towards the foothills of Tucson Mountain.

Sure, I had to endure some aches in muscles I never knew existed as a result of my virgin horse-ride, but it was a never-to-be-forgotten experience riding in the desert amidst the Saguaro cacti rising to 50 feet in height, and seeing all sorts of wild life.

My wife and I, looking for a different sort of winter holiday, chose to go to Tucson, and spend some of time on what used to be called a dude ranch, but what today is labeled a ranch resort. Not only did we get a chance to bask in desert air under February sunshine, but we got the opportunity to enjoy a vacation with a distinct western flavor.

So it was on our first day at the Sundancer Saddle & Surrey Ranch Resort that we joined six other guests on responsive horses, accompanied by a wrangler, to explore the unique terrain of the Sonoran desert surrounded on all sides by mountains. It took a while to adjust to riding the horse, but once we did, we enjoyed the desert foliage.

Riding single file, we road down tranquil washes bounded by red sand walls and into the hills to take a closer look at the Saguaro cactus native to this area. We also saw some wild life — rabbits and roadrunners, and all sorts of birds.

The ride over, we were extremely grateful the ranch offered a heated swimming pool, and especially a jacuzzi for our aching muscles.

Within site of downtown Tucson, the Sundancer proved to be a good vacation spot for those looking for quiet relaxation and some western-style activities in a desert setting. Taking no more than 30 guests at a time in cottages or casitas, the resort is an ideal spot for those who want to escape the bustle of many tourist spots.

Rates are about $125 a day per person including meals — satisfactory although nothing memorable except for breakfasts. The beautifully landscaped grounds are as immaculately kept as any place I've visited. Service by an all young-women staff is excellent.

The ranch also offers tennis, a putting green and a well-equipped lodge including a number of well-appointed games, cards and reading rooms plus two roaring fireplaces in the winter in the bar and TV rooms.

Guests get to meet one another at the cocktail hours. You bring your own while the resort supplies mixes and canapes. The rooms are filled with Western, Indian and Mexican bric-a-brac.

Everything is strictly casual with sport clothes and blue jeans as the accepted dress.

The next morning we wake up to the calls of the quail and the cactus wrens. After superb pancakes and omelettes, we moseyed on down to the corral to remount our steeds for another ride into the desert.

About 50 yards off to the right, we saw a coyote running through the brush. Then it stopped to stare at two frightened Canadian greenhorns.

A few moments later, we were back in the saddle as a group of 14 moved off to admire the desert foliage in an area populated a few short years ago by cowboys and Indians.

The ride over, we moved along to talk to ranch owner Jack Jackson, who looks straight out of central casting as a western baddie — what with his moustache, and leathery-looking skin from too many days in the Arizona sunshine. Dressed in cowboy gear — wide-brimmed hat, faded denims, western shirt and high boots — he looks every inch to-the-ranch-born. But he's a native of Ohio who fell in love with this area while on a vacation.

He talks of the resort being the oldest one in Tucson under the ownership of the same family — 29 years. Jackson has many memories of celebrity guests — among them Walt Disney who used the ranch as a yearly spot to relax and ride. As with many residents of Tucson, what concerns him are the rapid growth in population — 30,000 to 450,000 in 25 years, and the growing crime rate.

Other than dude ranches, when one thinks of Arizona holidays, "fat farms," beauty spas and fitness resorts come to mind. So we decided to visit Mel Zuckerman's Canyon Ranch Spa which I had read about in a couple of national American publications. Nestled in the foothills of the majestic Santa Catalina Mountains about five miles from downtown, the spa is a beautifully-landscaped 28 acres of luxury living.

According to its promotional literature, "you will nourish yourself in a lush, natural environment that harmonizes the latest concepts in fitness, nutritionally-balanced gourmet dining, soothing massages and gentle pampering from a friendly, caring staff."

Trying to rid itself of any fat farm image, a hostess tells us "menus are calorie-controlled for the food conscious. But we don't starve here." The spa diet is low in salt, saturated fats, devoid of refined sugar and high in natural fibres. A "hearty eaters" menu is available, but those naughty folks must gorge themselves in a separate section of the dining room.

Guests are limited to about 100, all living in individual units. Children under 14 are not welcome.

Besides outdoor sports such as tennis, swimming and hiking, a luxury spa building offers racquetball, all sorts of exercise and yoga classes, whirlpools, saunas, inhalation rooms, herbal wraps and steam rooms. A little added extra is a private co-ed spa with whirlpool and sauna which you and your to-be-loved one can book for your private enjoyment.

Israeli-born Leah Kovitz directs the spa's skin care department which offers such services as "cocoa butter masque," "Parisian body polish" and "paraffin facial."

The facilities are first rate and so are the prices as one might expect. However there are package deals and lower prices in the summer.

Despite the preponderance of Jewish clientele, the spa does not offer kosher food. If fitness and nutrition are of prime concern, this spot is well worth consideration because of the superb setting.

For additional infromation, the ranch is located at 4110 Sweetwater Drive, Tucson 85745, while the spa is at 8600 E. Rockcliff Rd., Tucson 85715.

San Antonio is bilingual

Try Texas for feeling of Mexico

By JAMES MONTAGNES

SAN ANTONIO, Texas —

If you want a taste of Mexican food, and shopping without actually going to Mexico, come to San Antonio in southern Texas where bilingualism in Spanish and English is heard and seen everywhere.

There is the Mexican market, El Mercado, for instance, within sight and sound of the city's business and hotel district. It covers several square blocks of indoor and outdoor mall shops, boutiques and eateries. The dining spots in the market are always busy with hot spiced or medium-hot chili foods, and the light tacos are on the table to be filled with the spicy dishes.

The San Antonio El Mercado is something to see, a place where you can wander by the hour, whether for fresh fruit or Mexican handicrafts or clothing from every part of the world.

You'll find here Mexican silverware as well as children's puppets, heavily embroidered Mexican sombreros or jacket-like men's shirts. There is work here by painters and sculptors as well as the cheap souvenir decorative art.

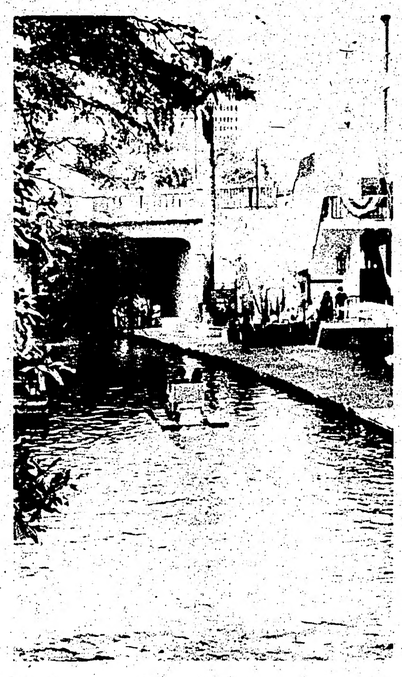
The market buildings in their pastel colors have grown up gradually over the years since the first open air market was established about 150 years ago.

Not far away is La Villita, the restoration of a little Spanish town, right on the San Antonio River. It was there as an Indian village 250 years ago when the first Spanish came to establish missions and then a church which is now the historic Alamo shrine where Texans died defending their territory from Mexican troops in 1836.

In following years came the influx of European settlers in this area, adding color to the community. Today, La Villita is an area of historic buildings and the centre of many festivals such as this year's Fiesta, April 16 to 25.

Incidentally, if you plan to be there for the April event, there will be the 87th annual Battle of Flowers Parade on April 23, an Israeli Festival on April 18 and Day In Old Mexico on April 25. There are daily parades, food festivals, art and fashion shows, flower shows as well as a square and round dance festival.

There is something exciting going on in San Antonio every month. A Mexican holiday, Cinco de Mayo Festival, is on May 5. In June the Fiesta Noche del Rio will include Mexican music and Mexican rodeo events.



Riverside shopping is an inviting feature of San Antonio.

The music along the river continues throughout the summer three nights a week with folkloric ballet performances every Sunday evening at the outdoor river theatre.

In September there is a Mariachi Festival, when Mexican costumed mariachi players stroll along the River Walk to entertain strollers and diners at outdoor eateries.

New this summer is The Heart of Texas, a complex opposite the Alamo shrine, where visitors can see the state's history in displays and have their pictures taken in wild west costumes. They will also be able to see and hear old mechanical musical instruments, enjoy an old-fashioned ice cream parlor, eat foot-long chili-dogs and macho nachos.

Some years ago the San Antonio River in the downtown area was cleaned up and today there are tree-shaded walks as it travels in horseshoe path through downtown. Alongside the walks now are numerous new hotels, with entrances on the river as well as on the adjacent streets; there are many fine boutiques, dining spots and night clubs along the River Walk.

You can hear fine jazz at a number of spots or listen to and join in the singing at places like Dirty Nelly's.

Among unusual exhibits this travel reporter visited a few weeks ago were the Buckhorn Hall of Horns, the San Antonio Zoo and some miles from downtown a complex of gardens, boutiques and dining places known as Los Patios. In the Buckhorn Hall of Horns you'll find chairs made from the horns of steers early this century, stuffed animals from Africa ranging from gorillas to small deer, and stuffed animals from other parts of the world.

The San Antonio Zoo is one of the finest small zoos where the monkeys have their own cliffs to jump around on, and children can ride on elephants. Los Patios is a place where you'll find boutiques with most unusual tableware, expensive dress shops, and fashion shows while having lunch in outdoor or indoor setting. The whole complex is a vast garden.

San Antonio is filled with gourmet dinner spots in almost any cuisine you care to try. These are in the posh hotels as well as in country club settings within the city limits.

There are three synagogues in San Antonio. Oldest is the Reform Temple Beth-El, which was organized in 1874 in what is now the downtown area. It has been at its present location, 211 Belknap [phone 733-9135] since 1933. Next came Agudas Achim Congregation which started in rented quarters in 1885 and is now at 1201 Donaldson [phone 736-4216]. Newest is Rodfei Sholom Congregation, founded on Wyoming St. in 1916, and now at 115 East Laurel St. [phone 221-3603].

You can keep kosher at new World's Fair

KNOXVILLE, Tenn. —

Observant travelers to the upcoming World's Fair [May 1-Oct. 31] should have little trouble keeping kosher, according to Rabbi Mark Greenspan, spiritual leader of the Heska Amuna Synagogue here.

"While we do not have a kosher restaurant in Knoxville, it is possible to buy kosher food products in the area," he said.

Downtown, kosher packaged foods, such as Empire chickens, TV dinners, and cheeses, are available at Harold's Kosher Style Food Centre and Restaurant, 131 S. Gay St., phone 523-5315.

A vegetarian restaurant in west Knoxville serves lunch daily. "I have personally inspected the premises, and can recommend it," said Rabbi Greenspan. It is Economy Health Food, 129 Montvue Rd., phone 690-2271.

Two local bakeries carry products made of all-kosher ingredients. One is Wade's Bakery, with several outlets throughout the city listed in the telephone directory. The other is Catinella's Bakery, at 12 Market Square Mall, downtown, phone 522-4836.

Kosher foods are also available at the larger grocery stores and supermarkets, particularly Kroger's on Kingston Pike in Knox Plaza and the A&P at West Mall.

For those visiting over Shabbat, the one motel within walking distance of the synagogue is the Colony Motel, 5102 Kingston Pike, phone 584-4672. "If you are planning to spend Shabbat, please let us know, so that we can acknowledge your presence in our community," said Greenspan.

The Heska Amuna is located at 3811 Kingston Place, phone 525-1579. Rabbi Greenspan said that the synagogue's sisterhood is organizing several displays of Judaica for the duration of the World's Fair.

Rare flowers guarded by concerned Israelis

By NECHEMIA MEYERS

JERUSALEM —

My 17-year-old daughter Dana was on guard duty last Saturday, but she didn't carry a weapon.

This is because she was not protecting a strategic installation or a public place. Instead, she was guarding a field dotted with clumps of dark purple irises.

Such flowers are rare in Israel, particularly on the outskirts of urban centres. So young members of the Nature Protection Society take turns guarding a field of dark purple irises near Rehovot.

The "guards" wave away cars that approach the area and enclose each little clump of flowers with a thick green ribbon. Then, as visitors arrive, they are given a personal welcome and handed an information sheet.

Not all those who come to see the flowers require guidance. Some know a great deal about flora and fauna themselves. Indeed, it is not unusual to see parents who have brought along illustrated books on flowers in order to explain to their children — some of them tousle-haired tots barely able to walk — about the irises and other blooms in the vicinity.

Wild flowers that grow in greater profusion than the dark purple irises are not guarded and yet they are seldom picked. This is because of a successful campaign carried out a few years ago by the Nature Protection Society in co-operation with the ministry of education. In schools and public places numerous posters were put up, each of which showed wild flowers and carried the slogan: "Look but don't pick."

These posters, supplemented by TV and radio "commercials," really worked — particularly with the younger generation. Thereafter, when families went out for picnics or hikes, no parent dared to pick a wild flower lest he get a tongue-lashing from one of his children.

The Nature Protection Society organizes a wide range of other activities including tours of scenic and historic sites — by car for the lazy and on foot for those who are up to it.

Special emphasis is placed by the society on instilling a love of nature in the hearts of young Israelis and so it creates special programs and camps for them.

My own children have particularly enjoyed the society's archeological camps, where they participated in the excavation of several 3rd and 4th century CE synagogues on the Golan Heights.

By digging up artifacts from their country's past and learning to love its contemporary landscape, Israeli boys and girls develop links to this land which could not be forged by any number of lectures on Jewish history and Zionism.

It is for this reason that my daughter readily agreed to guard irises last week and will be guarding Rehovot's main shopping centre — this time armed with a M1 carbine — next week.

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We would like to extend our best wishes to you and your entire families for a joyous and Kosher Passover Holiday wherever you may be.

Looking forward to the pleasure of having you again with us for many years to come, I remain,

Most Cordially yours
Abbey Berkowitz
Berkowitz Associates

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Warsaw m

TORONTO —

The 39th anniversary of the Warsaw Ghetto Uprising will be marked at a special community program on Sunday, April 18, 2:30 p.m., at the Beth Emeth-Bais Yehuda Synagogue, 100 Elder St.

Sponsor is the Holocaust Remembrance Committee of the Toronto Jewish Congress.

The program's theme, Pillars of Fire and Smoke, will be depicted in poetry, prose and song, in both Yiddish and English.

Giving the keynote address will be Menachem

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# of Mexico

New this summer is The Heart of Texas, a complex opposite the Alamo shrine, where visitors can see the state's history in displays and have their pictures taken in wild west costumes. They will also be able to see and hear old mechanical musical instruments, enjoy an old-fashioned ice cream parlor, eat foot-long chili-dogs and macho nachos.

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especially for the coming Passover
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ke to extend our best wishes to you
tire families for a joyous and Kosher
iday wherever you may be.

ward to the pleasure of having you
s for many years to come, I remain,

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World in Hebrew

By JOSEPH KLINGER

עובדתון: מכון קרן התרבות
שירותים פסיכולוגים ב-
ישראל (המשך מגליון קודם)
מאת: שלמה רומי, פסיכולוג
חינוכי (שליח בני-עקיבא)

בשנים האחרונות עם גבור
המודעות לאבחון ולטיפול
בבעיות השונות בגיל הרך
החלו מספר פרויקטים של
טיפוח והדרכת אמהות כבר
מתחנות טיפת החלב בחודשים
הראשונים לאחר הלידה. ב-
מסגרת זו מוסבר לאמהות
הצעירות התפקיד החשוב
שאנו המבוגרים ממלאים
בהתפתחות התינוק ועל ה-
עשרה המגוונת שאנו מ-
סוגלים להעניק לתינוק
כבר בחודשי חייו הראשונים
כגון: דיבור אליו, הקראת
סיפורים וחשיפתו לגירויים
שיעשירו ויגוונו את תחום
הבנתו. במסגרת שירותים
אלו ישנה התיחסות מאסיבית
ומעמיקה לתחום החנוך ה-
מיוחד לאבחון וטיפול של
עם קשיים שונים (חרשות
עורון וליקויי התנהגות
שונים), הדרכת מורים ו-
הורים בהתיחסות לילדים
אלו ובסיוע בבנית תוכנית
לימודים ועבודה מתאימים.
תחום החינוך המיוחד ו-
עובדיו בשתוף פעולה עם
מרכזי המחקר באוניבר-
סיטאות זכה להכרה מיוחדת
ועתה בסיוע מומחים פ-
דגוגיים מנסים מודלים
שונים של שילוב החנוך
המיוחד בבתי ספר הרגילים
או במסגרות מיוחדות
עצמאיות. בנוסף לשרותים
הציבוריים שעיקרם יעוץ
והדרכה ישנם שירותים
פסיכולוגיים שונים ב-
תחומי התעשיה והיצור
בעיקר על בסיס פרטי
ובתחומי מערכת הבטחון
והצבא. כמו כן קמו ל-
אחרונה שירותי יעוץ
הדרכה וטיפול פרטיים
בתחום החינוכי והקליני
שתפקידן לכסות שטחים
מסוימים שבהם המערכת
הציבורית מתקשה לתפקד
בגל עומס הפניות.

פרטים על בחינה ירושלמית:

מהי הבחינה הירושלמית?
מטרת הבחינה לעודד את
לומדי העברית בתפוצות ל-
התמיד ולהגיע לרמה נאותה:
להבנת טקסטים עבריים מ-
סוגים ומתקופות שונות ו-
ליכולת הבעה בכתב עברי.
הבחינה נערכת ונתמכת על
ידי האוניברסיטה העברית
בירושלים ובוחנת את ידע
התלמיד בשפה ובתרבות ה-
עברית באמצעות סמפר ט-
קסטים.

מה מקנה הבחינה?
התעודה פוטרת את התלמיד
מבחינות כניסה בעברית לכל
האוניברסיטאות בישראל (כולל
הטכניון), ומילומדי ה-
עברית הנהוגים לגבי ת-
למידי חו"ל בארץ. 15
אוניברסיטאות בארה"ב
מקנות 13 נקודות זיכוי
לעוברים בהצלחה. מתנדב
יעזור לבעלי תעודה לקבל
זיכוי דומה מאוניברסיטאות
אחרות. בנוסף להכרה ה-
אקדמית שמקנה התעודה, היא
אף מעניקה ערך רוחני לאלו
המבקשים קשר רוחני ותרבותי
עם ישראל. תלמידים המתכו-
נים ללמוד במסגרת החינוך
בארץ, פטורים חלקית מה-
בחינות בעברית הנדרשות.

מה כוללת הבחינה?
הבחינה כוללת שני שלונים:
שלון א' - שלוש שעות וחצי
שאלות בתכנם ובלשונם של
קטעים מהמקרא, מהמשנה,
מסידור התפילה, ספרות ע-
ברית חדשה ומן ההגות ה-
ישראלית, שקריאתם חובה.
(המשקל: 50 נק').
שלון ב' - שלוש שעות -
חיבור בהיקף של 250 מילה
(כ-25 שורות) לפחות, תמצית
של קטע שלא הוכן מראש ו-
שאלות ענייניות ולשוניות
הקשורות בהבנתו. (המשקל:
50 נק'). התלמיד רשאי ל-
הבחן בשני השלונים ב-
מועד אחד, או לחלק את
הבחינה ולהבחן ב-2 מועדים.
את התעודה יקבל בתום הבחינה
בשלמותה. לטפסי הרשמה ו-
חומר נוסף כגון חומר קריאה
נדרש, דוגמת בחינה וכו'
נא לפנות למחלקת החנוך ו-
התרבות מדור לשפה העברית
515 פארק אבניו, ניו-יורק.

Ottawa pays tribute to Sol Max as B'nai B'rith man of the year

By GAYE APPLEBAUM

OTTAWA — When Kiwanis convention organizers needed someone to write a skit for their international convention in New York, they called on Sol Max.

When the Jewish community council needed someone to write the lyrics for a skit to wrap up the UJA campaign, it called on Sol Max.

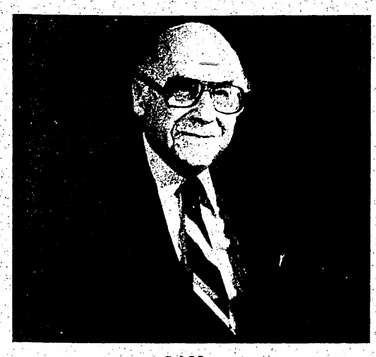
When the local United Way people needed someone to write and perform material at the conclusion of their citywide fund raising drive, they called on Sol Max.

When grandson Shawn was bar mitzvahed, it was only natural that everyone turned to grandpa Max to produce the musical salute.

Last week, members of the Kiwanis musical committee, chaired this year by Max's son, Mark, turned the tables on their former president at the Jewish Community Centre with a musical roast written to mark Sol Max's selection as Man of the Year for B'nai B'rith Lodge 885.

"I didn't know what to expect. I'd thrown the book at so many people, I knew they'd do the same to me," laughs Max.

Max, 74, is a musical fixture in the city. He has played with local orchestras for more than 55 years. "I've had a part in every symphony orchestra in this city, with the exception of the professional National Arts Centre orchestra, since the early days of the Ottawa String Ensemble back in the 30s," says Max.



Sol Max

Earlier, in the 20s, when Max left high school, he took daytime jobs that would allow him to devote his attention to his first love — playing his violin in dance bands every evening. "I played myself right into hospital," Max recalls.

His father, Max Kavalsky, put his foot down. He offered to set up his son in business or he'd have to "get the hell out of the house." The musical career was put on a back burner for a few years.

Max became the owner of a small dress shop carrying his name in the city's growing downtown core. The business grew and soon Max had expanded to three large fashion stores. "I loved my business. I ran a nice business. I was good at what I was doing and worked hard at it," he says.

Life was good to Sol and his wife, Lil, and their three children, Leonard, Mark and Anne. Shortly after he joined Kiwanis in 1948, he formed the Kiwanis music committee, the city's roast-toast group that would write and perform musical skits all over the city — at a drop of a hat. He served a term as a public school board trustee. And, of course, he fiddled.

Max was a member of the Jewish Community Centre's orchestra under its long-time director Jack Sniderman, as well as playing with the Ottawa Philharmonic which has evolved into the city's well established Ottawa Symphony Orchestra. "I had the best of worlds," Max says. "I had a business that was growing and could play in the evenings and make people happy."

In the early 70s, Max started to let his business slide, began to miss Kiwanis meetings for the first time and neglected orchestra rehearsals. Colitis was taking its toll of the previously dynamic figure.

"The time of the illness was very, very bad. It was very difficult. When they suggested surgery, I took it as soon as I could," Max remembers.

The business failed. Lil had to go out to work for the first time in their married lives. "We'd always lived well. We like to live well. Lil pitched in without a word of complaint," Max said.

He slowly began to recover. "The improvements they've done in colitis work is absolutely amazing," Max says. "Sure, you're an ostomy, you wear a bag, but you're absolutely normal. You can eat almost anything. You can start to live again."

B'nai B'rith has made a donation in his name to the National Ostomy Association, dinner chairman Bob Greenberg announced.

Max is grateful for his new chance at life. He is now painfree and back in the thick of things. He joined fellow Kiwanian Conrad Stoltz' printing firm eight months ago as an assistant to the vice-president. He has resumed writing his satirical lyrics for Kiwanis tribute evenings and continues to hold the second violinist's chair with the Ottawa Symphony Orchestra. He is on the orchestra's board, as well.

Max is back at his Kiwanis meetings regularly, although as a privileged member he is no longer bound by attendance regulations.

And he continues to believe life has been very good to him. Born as he was on March 17, he jokes: "I guess it's the luck of the Irish after all."

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Warsaw memorial: April 18

TORONTO — The 39th anniversary of the Warsaw Ghetto Uprising will be marked at a special community program on Sunday, April 18, 2:30 p.m., at the Beth Emeth-Bais Yehuda Synagogue, 100 Elder St.

Sponsor is the Holocaust Remembrance Committee of the Toronto Jewish Congress.

The program's theme, Pillars of Fire and Smoke, will be depicted in poetry, prose and song, in both Yiddish and English.

Giving the keynote address will be Menachem Rozensaft, chairman of the International Network of Children of Survivors. A New York lawyer, author and poet, Rozensaft has participated in numerous television, radio and community programs about the Holocaust.

Menachem Rozensaft

He was on the steering committee of last year's World Gathering of Jewish Holocaust Survivors and delivered a concluding address in Jerusalem.

Rozensaft will speak in both Yiddish and English.

David Ariel, Israeli consul-general to Toronto, will present Yad Vashem's Righteous Gentile award at the program.

Other participants include Cantor Louis Danto and the junior choir of Temple Har Zion.

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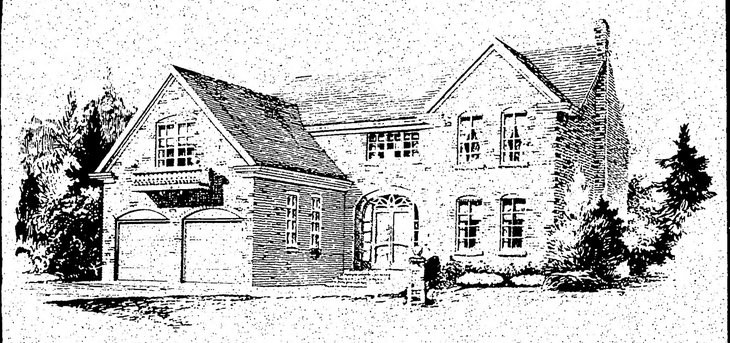

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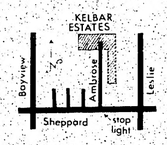

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We buy your Israel bonds. Highest prices paid! Woburn Securities. 3181 Bathurst St. Toronto. (416) 787-4787.

His & Her Hats
A complete selection of fashion head wear at discount prices. Call 223-2083.

Do it up among the stars at the Jewish Student Federation's final dance for students and young adults. Party to be held at Heaven, 90 Bloor St. E. Plaza II Hotel, on May 10th, 1982, at 8:30 p.m. Tickets $4.00 in advance. $6.00 at the door. For more information call 967-3647 or 923-9861.

Ability is all in how you see it. Call Jewish Information Service for referral to programs and services for the disabled. 789-1278, voice-TTY.

SOCIAL ANNOUNCEMENTS

Murray & Marilyn Glick (nee Tenen) are pleased to announce the birth of their son, Jeremy Lawrence on January 28, 1982, weighing 9 lbs. 1 oz. Proud Grandparents are Manny and Leah Fefferman of Edmonton and Harold and Zelda Glick of Yellowknife.

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3000 Bathurst, new luxury 3 bedroom, 2 bathroom, air conditioned, facing west. $950. Utilities included. 781-4005 or 487-0478.

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Lake Simcoe waterfront cottage to rent for the month of August. Must be fastidious, well-appointed. We prefer a place not ordinarily rented out. Tenants are doctor-mummy, media consultant-daddy and 3-year-old daughter. Need sandy beach. Please call the bubby, 483-8758 or 921-0636.

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HELP WANTED

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Magnificent treed lot, centre hall plan, 4 super bedrooms + 4 gorgeous baths, den on main, finished lower level + playroom, central air. Eleanor Stanton, 483-4337 or 445-0923.

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Beardmore Cres. Impressive 2-storey with inviting family room + powder room & laundry on main, 4 bedrooms, circular staircase, great lower level. Eleanor Stanton, 483-4337 or 445-0923.

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Stop dreaming & start living in this spectacular Bayview home. Large principal rooms make the first floor an entertainers delight, 4 bedrooms, finished lower level & pool — complete the dream for $269,000. Allan Spivak, 483-4337.

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This beautiful 5 bedroom home in gracious St. Andrews, large principal rooms, loaded with extras. Vendor take back 1st at 15% for 3 years open. Eleanor London 221-5515.

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Beautiful lge. centre hall, 7 rm. bungalow, central air, loaded with extras, finished bsmt. with extra bdrm. Priced below mkt. value for **quick sale. 782-2241.**

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WHITELAW COURT — 5 bdrm — prestigious rental $3,000 mo.

WHITELAW COURT — 5 bdrm custom — $599,000

CUSTOM SIDESPLIT — Thornhill Golf Club $389,000

LESLIE-YORK MILLS — 5 bdrm — custom $349,500

BURBANK — 4 bdrm backsplit — $219,000 SOLD!!

LINK HOME — 3 bdrm — Simonston-Don Mills $113,900

PROTEA GARDENS — Townhome $157,000 SOLD!!

PROTEA GARDENS — 3 bdrm — Sheppard-Leslie $146,000

RAINBOW CREEKWAY — 3 storey townhouse — ravine — $249,900

27 LAURELEAF — Colonial 2 storey — $219,000 SOLD!

RAINBOW CREEKWAY — 3 bdrm townhouse — $257,000

HOGS HOLLOW — 5 bdrm charm on river — $449,000

STEELE VALLEY RD. — 5 bdrm — 1 acre — pool $559,000

ROLLS COURT — bungalow — Bayview-York Mills $318,000

BATHURST-STEELES — 2 storey, 4 br. $184,900

HARRISON ROAD — custom sidesplit — $369,000

CASTLEFIELD RD. — 3 bdrm renovation $199,000

CHIEFTAIN CRES. — custom bungalow — $735,000

GARNIER CT. — 6 new homes — $599,000-$799,000

FOR FURTHER INFORMATION OR TO VIEW ANY OF THE ABOVE PROPERTIES PLEASE CALL US HILARY COHEN OR RONALD BAKER 441-2888

MISTY-SANDFIELD-"KELBAR" QUALITY 5 BEDROOM
$697,000 Large home in prestigious area. Featuring large principal rooms, gourmet walkout kitchen, den plus family room, beautiful master with marble en suite. Finished lower level. See with Jenny Rajani 441-2888.

OLD COLONY ROAD — RARE OFFERING — $615,000
Unique executive home — swimming pool — completely and carefully renovated — ultra modern kitchen, and baths, thousands spent on hand crafted built-ins. Must be seen Elise Kalles 441-2888

GLENCAIRN-BATHURST — GREAT MTGE.
32,000 sq. ft. of modern living, 5 bdrm.-family rm. + den — 5 baths, w/o lower level, super decor. G. Feldman, E. Kalles 441-2888.

POST ROAD — EDWARDS GARDENS — RAVINE
$695,000 — Premium address, distinctive design — artfully contrived arrangement of rooms for total privacy — Exceptional lot — special street. Elise Kalles 441-2888.

THIS IS THE BEST BUY IN THE "SKY" MARK
10¾% mtge. 3 bdrms plus sunroom, gorgeous view, indoor outdoor pool, tennis, squash sauna, games room etc. 2 car park. Bea Estrin 441-2888

RAVINE BAYVIEW-STEELES $415,000
Magnificent 4 bed custom crafted beauty, family room plus library, huge greenhouse kitchen, cen. vac. Bea Estrin, Anne Kirshenbaum 441-2888

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

SOLNIK, RYBAK & ROY
LTD REALTOR

BATHURST-PATRICIA REDUCED
$189,000 Beautiful 9-room backsplit + lovely self-contained bsmt. apt. Very spacious home on pool sized lot. Hollywood kitchen and family room have sliding door walkouts, 4 baths, attached dble. garage + central air and more. Walk to synagogues, bus & shops. Mrs. Solnik 789-7111 or 783-8640.

BATHURST VILLAGE
Centre hall 3 bedroom bungalow. Professionally finished basement. Near everything. Lily Stoll 789-7111 or 636-2550.

BATHURST-GLENCAIRN 4 YEARS NEW!
Magnificent custom built 4 bedroom. Main floor laundry, family & den. Huge gourmet kitchen. 29' master. Extras galore. Must be seen! Mrs. Rybak 789-7111.

BATHURST MANOR-BLUEFOREST DRIVE
5 large bedrooms Custom quality sidesplit, central air. 2 open fireplaces. Finished den and family room — wet bar. Double heated garage. All appliances included. Owner had bought. 15% financing. Priced to sell. Mr. Roy 789-7111 or 781-3801.

BATHURST-FINCH-STEELES
Exquisite 2 storey 6 room townhouse, quiet court, dream daylight kitchen, king size master. Washroom en suite. 3 baths, finished basement. Shows to perfection. Extras include stove, fridge, washer, dryer, dishwasher, garburator and much more. Steps to everything. Mrs. Solnik 789-7111 or 783-8640.

BATHURST-LAWRENCE-WILSON REDUCED!
Lovely 2 bedroom bungalow. New large kitchen. 2 new bathrooms. Lily Stoll 789-7111 or 636-2550.

MUST BE SOLD 60' x 115' LOT
Bathurst & Wilson. Great financing, solid brick, 6 room bungalow, basement apartment, attached garage, near Synagogues and all conveniences. Mr. Green 789-7111.

BATHURST-GLENCAIRN REDUCED!
Bathurst-Glencairn. Most delightful well cared for bungalow. Modern kitchen. Finished basement. Steps to synagogues & all amenities. Mrs. Mosten 789-7111 or 782-0942.

BATHURST-EGLINTON
Solid Brick detached 20 suite apartment building in the heart of the city. 18 large 2 bedrooms, 2 bachelors. Parking. $175,000 down, owner holds mortgage below current rate. Mrs. Solnik 789-7111, 783-8640.

BATHURST-SHEPPARD JUST LISTED
Delightful 7 room side split plus finished basement. Modern eat in kitchen, attached double garage, move in condition near all amenities. Lily Stoll 789-7111, 636-2550.

BATHURST-WILSON — WEST OF BATHURST
Detached solid brick 2-storey home, combined living & dining rooms with open fireplace. Walkout to patio. 1 year old appliances. Professionally finished basement, garage, steps to everything. Mrs. Solnik 789-7111 or 783-8640.

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

REDUCED TO SELL — OWNER HAS BOUGHT!
2,700 sq. ft. of luxury throughout. This immaculate 4/5 bedroom home with 10¼% mtge; large rooms, June possession. Call B. Abramson 441-2888

A 3 BEDROOM DELIGHT AT BATHURST & LAWRENCE
Asking only $135,000 for the best buy in demand area. Fin. bsmt. Central air, lovely clean home Call B. Abramson 441-2888

IF YOU ARE LOOKING FOR YOUR FIRST HOME . . .
Look no further as this 3 bedroom home at Don Mills & Steeles will be the envy of all your friends. Extras galore! So let's explore! Brenda Abramson 441-2888

TORONTO'S COMING FIFTH AVENUE $569,000
$75,000 down gets you in to this one-of-a-kind legal duplex, superb craftsmanship — guaranteed rent! Nancee Halfert 441-2888

WANTED!! SKYMARK II ANDES MODELS — "04"
Qualified buyers wait for these suites. Nancee Halfert 441-2888

EXECUTIVE HOME — BAYVIEW VILLAGE
$325,000 5 bedrooms, main floor den, w/o to beautiful garden, excellent financing, L. Taylor 441-2888

CAPE COD DREAM HOUSE YORK MILLS GARDENS
$425,000 Totally renovated home, 5 bedrooms, white eat-in kitchen super lot. Leila Taylor 441-2888

$289,000 BARGAIN PRICE IN DENLOW AREA
Lovely 4 bedroom home 2,800 sq. ft. pool sized lot. Finished basement. Vendor must sell — will consider all offers Leila Taylor 441-2888

BUILDER SAYS "SHOW MY NEWEST HOME"
Ready for viewing 5,700 sq. ft. of breath-taking beauty nestled on gorgeous lot with pool. 3 car garage. 5 bedrooms — finished basement in York Mills Gardens Asking $795,000 Call Leila Taylor 441-2888

YORK MILLS-LESLIE FABULOUS 2 STOREY
$379,000 This is the one you have been waiting for. Magazine decor unbelievable kitchen, and baths, spacious principal rooms, perfect family and entertainment home. Elaine Chelin 441-2888

FOREST HILL — 4 BEDROOM, FAMILY ROOM
$279,000 Beautifully updated 2 storey, huge principal rooms, central air, Newly decorated. Elaine Chelin 441-2888

1ST AD! ONE ACRE RAVINE $489,000
Elegant 2 storey spacious and gracious country provincial in magnificent setting of trees and table land in the heart of the city. Expensive use of woods, every luxury. For appointment Faggie Buchman or Marilyn Feldman 441-2888

COURTLEIGH BOULEVARD-YONGE PROFESSIONALS!
This chic residence has been remodelled with luxury and comfort in mind. The interior offers a white tiled entrance hall, new kitchen with quality appliances and skylight. Plush carpet throughout. The den with wet bar walks out to inground pool. Quarry tiled family room and exercise room with jacuzzi and spa and sauna complete the home $425,000 David or Eleanor Wagman 486-7796.

ALEXANDRA WOOD — 1ST AD — $525,000
Here is your opportunity to acquire a ravine lot on one of the most exquisite streets. This Georgian 2 storey home features 4 bedrooms and main floor Florida Room. David or Eleanor Wagman 486-7796

LOWER VILLAGE $449,000
Vendor will assist in financing on this centre hall beauty. Main floor den plus laundry room. 4 grand size bedrooms on 2nd. Central air. Double garage. Eleanor Wagman 486-7796

ALLENBY SCHOOL $399,000
Outstanding English Tudor. Handsome oak panelling. 2 stone fireplaces. Library opens to patio and pool. Excellent financing. David Wagman 486-7796

LOWER VILLAGE $425,000
Charming Whitehouse in picturesque setting. Centre hall separate breakfast room, inground pool + sauna. Jeff Wagman 486-7796

LOWER VILLAGE — FIRST OFFERING!!
Superlative contemporary townhouse. Marble floors throughout the gracious interiors. Features include: a stunning entrance, sunken glass walled living room, Spacious dining area. Epicure kitchen, featuring a Jenair B.B.Q., and 3 bedrooms including his and hers marble en suite encompassing 4,000 sq. ft. this handsomely appointed home offers the utmost in luxurious living. For every day enjoyment and elegant entertaining there are 2 decks, and indoor swimming pool and a sweeping lawn with terraced waterfalls. $725,000 David or Eleanor Wagman 486-7796.

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Harvey Kalles REALTOR MLS 441-2888

LIL RUSH

Forest Hill
Beautiful 4 bdrm. 2 storey on pool sized lot, 4 baths, ultra modern Hollywood kitchen, main fl. den, completely finished lower level. Central air. Garage. Near all conveniences. Mary Katz 636-5200.

Low Down Payment
Excellent 12½% 1st Bathurst, north of Steeles, $126,400. Large 3 bdrm. 2 storey home, 3 baths, ultra modern kitchen, main fl. family rm., open fireplace; double garage, 1700 sq. ft. Immediate possession. Annette Lipton 636-5200.

Bathurst Village
Beautiful 3 or 4 bdrm. bungalow, 3 baths, ultra modern Hollywood kitchen, completely finished lower level with wet bar, central air, double garage. Asking $192,900. Ida Ackerman 636-5200.
Lil Rush R. E. Ltd., Realtor

CARMONA REALTY LTD.

BATHURST
SOUTH OF STEELES
Lge. Mtg. 13½% to Aug. /85
$121,900. Like new! Extra spacious, air cond., 4 bdrm home on superb landscaped lot. Family rm. near TTC. Priced for immediate sale.
Arlette Carmona
485-4222 or 960-1158

JAKOBS REALTOR

BUILDER'S HOME
BATHURST/PRUE
Magnificent 5 bdrm. total perfection. Dual air, dishwasher, compactor, many extras too numerous to mention. Must be seen. For viewing call **M. Charney, 226-5052.**

BRIAR HILL & BATHURST
BUILDER'S HOME
REDUCED $15,000
7 rms., elegant, sophisticated, up to the minute decor, dual air, many extras. Must be seen. For viewing call **M. Charney, 226-5052.**

HUNTER'S POINT — OLD SURREY LANE
$40,000 BELOW BLDRS. CURRENT PRICE
Summerhill Star I model. 2,850 sq. ft. Bsmnt. walkout. Completion early summer. Vendor will help with financing. Call **Mrs. Jackson, 226-5052, 498-6369.**

BOSLEY
W. H. BOSLEY & CO. LTD., REALTOR

PRESTIGIOUS
240 HEATH ST.
Elegant 2 bdrm. condo in heart of Forest Hill. 24 hr. security, concierge, indoor pool, spectacular decor. **JUDY SLAN, 486-5777**

HOUSES FOR SALE

Royal T

BATHURST-GLENCAIRN
Bungalow on large lot, greatly re
financing. R. Hollander 635-1170.

FOREST HILLS CONI
2 BDRM. FLORIDA RO
Beautifully decorated, upgraded apt.
near T.T.C. Marg Waxman 635-1170

BATHURST N. HWY #7 R
PARK SETTING. FIT FOR
$650,000. 2 storey, 6,000 sq. ft.
beautiful decor, imported marbl
herringbone floors, 4 W/O's, spiral
jacuzzi, sauna, 2 kitchens, 6 washr
Kerbel 635-1170.

JUST LISTED! OVERSIZED BU
EXCELLENT MTGE
Spotless. Huge basement with sepa
beautiful mature, pool size lot, in prim
location. $154,900. Evelyn Kendall 6

BATHURST-DREWR
SIDESPLIT BUNGALO
Custom built, fully detached, dble. a
bdrms., 3 baths, family rm. with O.F.
with wet bar & games rm. Many exc
numerous to list. A. Allen 635-1170.

REDUCED TO $164,9
YORKHILL BATHURST-ST
Mtge. $110,000 at 15% 2 years. 2640
storey, brick, master bdrm. retr
635-1170.

BATHURST-STEELES 12¼% MT
$200,000. Reduced to sell, quickly, sp
storey, 2,627 sq. ft., 4 or 5 bdrms.,
quiet child safe court. Anne Eidlitz 6

MOVING TO MONTRE
OPEN HOUSE WKND.
Open to offers. York Mills/Leslie,
storey, 3 baths, pool plus many extra
Apollo Drive, S. Morris 494-1510.

YORK MILLS/LESLIE, QUIET C
Executive townhome in secluded
appliances, walkout rec. rm., garage
494-1510.

BATHURST MANOR BEAUTY
3 bdrms, 3 baths. Solid brick sidesplit
stone fireplace. BBQ, air cond., db
Hebrew School. E. Chan 494-1510.

MOVING TO REGINA, REDUCE
Detached. Leslie/McNicoll. Family rm
garage. Financing to suit. S. Morris

EGLINTON-MARLEE [FINISH
Solid brick 2 storey. $40,000 down,
balance. 7 large rms., garage. Mr.
961-4444.

ONE OF A KIND — ANTIBES DRIVE
$325,000. Beautiful, bright and spac
tional dining rm. plus extra kitchen or
views from wrap-around balcony. Jun

Together, we can h

YORK MILLS GARDEN
FINANCING $200,000 11
Bayview York Mills customized ran
secluded, beautifully treed, pool-size l
finished 11 rm. executive entertain
bdrms., 2 fireplaces, hand-crafted
numerous built-ins, panelled librar
electronic air cleaning, picture window
$385,000 PRIVATE 416-447-9114.

Santee Realty Inc.

4-BDRM. ROCKFORD RD. RESIDENCE
S. of Steeles just W. of Bathurst, this spotless spacious & gracious 4-level family home features large entrance hall & gourmet kitchen with ceramic tile floors, wal

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

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2,700 sq. ft. of luxury throughout. This immaculate 4/5 bedroom home with 10¼% mtge; large rooms. June possession. Call B. Abramson 441-2888

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CARMONA REALTY

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Lge. Mtg. 13½% to Aug. /85
$121,900. Like new! Extra spacious, air cond., 4-bdrm home on superb landscaped lot. Family rm. near TTC. Priced for immediate sale.
Arlette Carmona 485-4222 or 960-1158

JAKOBS REALTOR

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Magnificent 5 bdrm. total perfection. Dual air, dishwasher, compactor, many extras too numerous to mention. Must be seen. For viewing call **M. Charney, 226-5052.**

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BOSLEY

W. H. BOSLEY & CO. LTD., REALTOR

PRESTIGIOUS 240 HEATH ST.
Elegant 2 bdrm. condo in heart of Forest Hill. 24 hr. security, concierge, indoor pool, spectacular decor. **JUDY SLAN, 486-5777**

HOUSES FOR SALE

Royal Trust

BATHURST-GLENCAIRN AREA
Bungalow on large lot, greatly reduced, excellent financing. R. Hollander 635-1170.

FOREST HILLS CONDO 2 BDRM. FLORIDA ROOM
Beautifully decorated, upgraded apt., excellent mtge., near T.T.C. Marg Waxman 635-1170.

BATHURST N. HWY #7 RAVINE PARK SETTING. FIT FOR A KING
$650,000. 2 storey, 6,000 sq. ft. of sheer luxury, beautiful decor, imported marble, dark stained herringbone floors, 4 W/O's, spiral floating staircase, jacuzzi, sauna, 2 kitchens, 6 washrms., hurry! Mrs. Kerbel 635-1170.

JUST LISTED! OVERSIZED BUNGALOW! EXCELLENT MTGE.
Spotless. Huge basement with separate in-law apt., beautiful, mature, pool size lot in prime Bathurst Manor location. $154,900. Evelyn Kendall 635-1170.

BATHURST-DREWRY SIDESPLIT BUNGALOW
Custom built, fully detached, dble. attached garage, 3 bdrms., 3 baths, family rm. with O.F.P., finished bsmt., with wet bar & games rm. Many exciting features, too numerous to list. A. Allen 635-1170.

REDUCED TO $164,900 YORKHILL BATHURST-STEELES
Mtge. $110,000 at 15%, 2 years. 2640 sq. ft., 4 bdrm., 2 storey, brick, master bdrm. retreat. R. Moscoe 635-1170.

BATHURST-STEELES 12¼% MTGE. TILL '85
$200,000. Reduced to sell, quickly, spacious all brick 2 storey, 2,627 sq. ft., 4 or 5 bdrms., extra large lot on quiet child safe court. Anne Eidlitz 635-1170.

MOVING TO MONTREAL. OPEN HOUSE WKND. 2-5
Open to offers. York Mills/Leslie. Elegant 8 rm. 2 storey, 3 baths, pool plus many extras. See you at 18 Apollo Drive. S. Morris 494-1510.

YORK MILLS/LESLIE, QUIET CUL-DE-SAC
Executive townhome in secluded area. Ensuite, 6 appliances, walkout rec. rm., garage — plus. S. Morris 494-1510.

BATHURST MANOR BEAUTY $189,900
3 bdrms, 3 baths. Solid brick sidesplit, family rm. with stone fireplace. BBQ, air cond., dble garage. Near Hebrew School. E. Chan 494-1510.

MOVING TO REGINA, REDUCED. 4 BDRMS.
Detached, Leslie/McNicoll. Family rm. + w/o rec rm., garage. Financing to suit. S. Morris 494-1510.

EGLINTON-MARLEE (FINISHED BSMT.)
Solid brick 2 storey. $40,000 down. 1 open Mtge for balance. 7 large rms., garage. Mr. Bernard Lissog 961-4444.

ONE OF A KIND — ANTIBES DRIVE — GUEST SUITE
$325,000. Beautiful, bright and spacious with exceptional dining rm. plus extra kitchen or wet bar. Fantastic views from wrap-around balcony. June Field 482-3760.

Together, we can help you better.

YORK MILLS GARDENS FINANCING $200,000 11¼%
Bayview York Mills customized ranch bungalow on secluded, beautifully treed, pool-size 120' lot. Superbly finished 11 rm. executive entertainment home. 3-5 bdrms., 2 fireplaces, hand-crafted sauna, ensuite, numerous built-ins, panelled library, central air, electronic air cleaning, picture windows, etc., etc., etc. $385,000 PRIVATE 416-447-9114.

Saintee Realty Inc.

4-BDRM. ROCKFORD RD. RESIDENCE
S. of Steeles just W. of Bathurst, this spotless spacious & gracious 4-level family home features large entrance hall & gourmet kitchen with ceramic tile floors, walkout to patio & barbecue, 3 baths, cozy family rm. with floor-to-ceiling fireplace & walkout to 2nd patio. Large master bdrm. with 2 walk-in closets & bath ensuite. Sumptuous rec. rm. with hideaway bar, central air conditioning, all 5 appliances, all color coordinated, curtains & drapes are included. The large lot backs onto parkland with magnificent view. Owner has bought. Priced for fast sale. Call now Mr. Engels. 441-2003.

M.R. ALLISON REAL ESTATE LTD REALTOR

SOLID — IMPRESSIVE
$299,000. Builder's home on 245-ft. lot, near Cummer overlooking ravine! 3,400 sq. ft. + beautifully fin. walkout bsmt. 4 to 5 bdrms., floating staircase, hardwood & ceramics, sauna, 2 firepl., & $100,000 mtge. at 12% for 5 yr. See with Joe & Eva Goldfinger. 881-5940, res. 889-7450.

A NEW OFFERING
$139,900. Bathurst & Steeles, fully det., 4 bdrm. on 170-ft. lot. European-style greenhouse kitchen with walkout, 2½ baths, cozy fam. rm. with firepl.; neutral grey brdlm. throughout. Dbl. garage. $61,500 mtge. at 12¾% till '85. Priced for quick sale. Call Joe or Eva Goldfinger. 881-5940, res. 889-7450.

WYCLIFFE OLDE TOWNE
Elegant 4-bdrm. det., in prestigious area of fine homes. Main-flr. fam. rm. & laundry, 4-pce. ens., + $$$ in extras. Asking $214,900. Call Sylvia Cohen. 881-5940, res. 889-8150.

THORNHILL LINK
10¼% mtge. $112,500 for modern, well-kept 4-bdrm. link. Sunken fam. rm., 2 walkouts, lovely stained hardwood floors. Vendor-assisted financing, flexible possession. View with Joe & Eva Goldfinger. 881-5940, res. 889-7450.

DEL Del Realty Inc., Realtor

HUGE "A" LINE BACKSPLIT BAYVIEW STEELES LOCATION
Lovely home close to all amenities. Huge family room, main floor laundry, finished lower, air and more. To view call Anna Socket 226-6390.

CHARLETON BLVD. CLOSE TO TRANSPORTATION
Beautifully apppointed backsplit loaded with extras. Fabulously finished lower, sauna, cedar closet, central air, main floor family, laundry and den. All appliances and good financing. Call Anna Socket 226-6390.

LIVEABLE, LOVEABLE & AFFORDABLE STEEPLECHASE TOWNHOME AT LESLIE/ STEELES IN NORTH YORK
Luxury model. 4 baths, lower level has maid's room with 3 piece ensuite plus family room. Generous storage many extras. Call Anna Socket or Alex Liss 226-6390.

NEWEST IN DESIGN & DECOR
60 x 200 LOTS/2 STOREY HOMES
Thornhill child safe crescent. Beautifully appointed, offering Luxury & convenience. A delight to see, call Alex Liss or Anna Socket 226-6390.

ANTIBES DR. LOVELY APT. REASONABLY PRICED
2 Bedroom unit on lower floor in prestige building call Alex Liss or Anna Socket Del Realty Inc. 226-6390.

NEW LISTING
5,000 SQ. FT. BACKSPLIT IN BATHURST MANOR
Custom quality built. Beautiful residential child safe crescent. Close to all amenities. Huge kitchen, beautifully appointed design. Anna Socket 226-6390.

BERNICK RD. AT CUMMER/BAYVIEW/ LESLIE NEW LISTING
Delightfully decorated. 2 storey, 4 bedroom gem, desirable street in North York. Lower level finished, wet bar, extra bedroom and main floor family room. Anna Socket 226-9360.

HOUSES FOR SALE

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Not a day do we forget him. In our hearts he is always here, for we loved him and we miss him as it ends the first year. Faye, and son David.

OBITUARIES

Benichluch, Albert, on March 28, 1982, late of 275 Shuter St. #804.
Chapnik, Philip, on March 18/82, late of 10 Aldburn Rd.
Collins, Milly, on March 28/82, late of Cheltenham Nursing Home, Willowdale.
Cziprom, Gizella, on March 24/82, late of 275 Bleeker St. #1104.
Feldman, John, on March 27/82, late of 58 Bunty Lane, Willowdale.
Fisch, Oscar, on March 30/82, late of 473 Bathurst St.
Goodman, Samuel, on March 29/82, late of 3575 Bathurst St., #405.
Lappin, Hilda, on March 29/82, late of 25 Canyon Ave., #302.
Pfeffer, Moses, on March 26/82, late of 20 Lynnhaven Rd.
Ross, Shirley, on March 29/82, late of 1229 Ellesmer, Birkdale Villa, Scarboro.
Sherkey, Charles, on March 27, 1982, late of 234 Waterloo Ave.
Silver, Belle, on March 20/82, late of 24 Ardmore Rd.
Vamos, Ivan, on March 19/82, late of 47 Thorncliffe Park Dr., #1101.
Weingarten, Fay, on March 30/82, late of 67 North Park, #201, Brantford, Ont.
Weinzweig, Sarah, on March 29/82, late of 638 Vesta Dr., #709.

This obituary listing provided courtesy of
Steeles-College Memorial Chapel

Joseph Eisenbaum, on Mar. 28, 1982, late of 130 Faywood Blvd., Dwns., Ont.
Joseph Greenglass, on Mar. 25, 1982, late of 3311 Bathurst St., #402, Tor., Ont.
Lena Grichman, on Mar. 25, 1982, late of 4979 Bathurst St., #517, Willowdale, Ont.
Irvin Kress, on Mar. 20, 1982, late of 100 Antibes Dr., #1605, Willowdale, Ont.
Alfred Krieser, on Mar. 28, 1982, late of 203 Clanton Pk. Rd., Dwns., Ont.
David Persovsky, on Mar. 28, 1982, late of 52 Waterloo Ave., Dwns., Ont.
Minnie Roth, on Mar. 24, 1982, late of 194 Eagle St., Newmarket, Ont.
Thomas Samuels, on Mar. 20, 1982, late of 15 Shallmar Blvd., #306, Tor., Ont.
Zelick Scharf, on Mar. 25, 1982, late of 252 Winnett Ave., Tor., Ont.
Ida Siegel, on Mar. 22, 1982, late of 3560 Bathurst St., Tor., Ont.
Benjamin Smith, on Mar. 25, 1982, late of Baycrest Centre, Tor., Ont.
Samuel Welsser, on Mar. 24, 1982, late of 411 Duplex Ave., #706, Tor., Ont.

London Jews are proud of Jewish day school

By MOURA WOLPERT

LONDON, Ont. —

London, Ont. is reputed to be the smallest Jewish community in North America to have a day school. It's one of the first things you're likely to be told by everyone you meet here and it's obviously a matter of some pride.

In fact, London has surprisingly much to offer in the way of Jewish education, partly due to the initative and perseverance of Irving and Lillian Block, a couple who came here 22 years ago from New York and who have since then become thoroughly involved in almost every facet of Jewish life in this community of approximately 2,500.

They started the London Community Hebrew Day School 15 years ago with five children — among them the eldest of their own brood which now numbers eight. To convince the community of the need for a day school, Dr. Block, a University of Western Ontario philosophy professor, had to knock on doors, canvas virtually every Jewish family and "talk and talk," recalls his wife, who became the first principal.

A couple of years earlier she had founded Gan-Gani, a nursery school offering "the regular nursery school program plus Jewish content and Hebrew," which is still going strong and still directed by Mrs. Block.

In addition, there is the Talmud Torah afternoon and Sunday morning school, with an enrolment of about 40 students up to the age of 15, while about 55 children attend the Or Shalom Synagogue religious school. As well, a group of Reform oriented parents calling themselves the Jewish Family Association have lately began to offer Jewish education to a small group of children.

All in all, according to Rabbi Yehescal Zweig of the Orthodox Beth Tefilah congregation, a high percentage of Jewish children in London get some Jewish education.

About 20 3- to 5-year olds attend Gan-Gani in the London Jewish Community Centre on Huron St. — which also has a preschool play group of its own — and on the day The CJN came to visit, the delicious smell wafting through the building turned out to be freshly baked hamantashen the youngsters had made while learning about Purim.

"That is something they will remember as a very positive experience," said Mrs. Block, who emphasizes the Jewish aspect of the school in her brochure, stating that "prayer, Jewish holidays and customs and talk about Israel are an integral part of the program" and that "...we foster a positive approach towards things Jewish and afford the child Jewish experiences that will be a source of joy to him."

From Gan-Gani most children will go on to the day school, which has grown to 65 pupils from kindergarten to grade 6. Three years ago it moved from its tiny, cramped classrooms in the Or Shalom Synagogue to its own building on Epworth Ave., an old public school in north London, the area with the largest concentration of Jewish families.

There was no money at the beginning "but the Blocks hung in there," says present principal Debbie Lefebre . . . and against all odds, for the experts consider that a school with fewer than 200 pupils isn't feasible. The school not only survived but appears to be thriving.

There are eight "very dedicated and loyal teachers," including a couple of Israelis and a former professor of French from the Soviet Union.

The atmosphere is "informal, a really nice kind of family atmosphere," says Ms. Lefebre, a young South African who originally came here to visit her brother, then a student at Western, fell in love with London and returned later for good with her two young sons. Her personality suggests instant rapport with children — gentleness, warmth and enthusiasm plus an air of authority. And it sets the tone for the school.

While the curriculum adheres to "basic ministry guidelines," instruction is entirely in Hebrew in the morning, in English in the afternoon and French is taught from grade 1 on. "Kids are generally capable of much richer fare," notes Lefebre, who used to teach public school, and when her students enter the public system in grade 7, she says, "they are often about 18 months ahead academically."

Fees range from $95 per month for half-day kindergarten to $175 per month from grades 1 to 6 but where necessary, adjustments are made "and no child is ever turned away."

The school receives small grants from provincial and federal ministries, contributions from "some very generous people who don't have children" and "the rest is just fund raising" by the board and a group of very active volunteers, with the school helping with smaller projects.

The Talmud Torah and several other groups rent classrooms, and one room houses a branch of the public library, whose librarian has thoughtfully added to her stock of books of Jewish interest. The building, says Lefebre, "is very well used."

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Complaints against Israel spelled out by MacGuigan

[Cont'd. from page 1]
political process within Israel, nevertheless he still annoyed many members of the audience by suggesting the CIC should bring pressure to bear on Israel through the court of public opinion.

Israeli ambassador to Canada, Yeshayahu Anug, was keynote speaker at the CIC parliamentary dinner whose head table guests included Opposition Leader Joe Clark, Minister of Trade and Commerce and Regional Economic Expansion, Herb Gray, and Speaker of the Senate Jean Marchand.

Anug called on Canada, which has a "genuine vocation for the promotion of world peace" to take a "creative lead" in promoting the Camp David agreements which Canada has actively championed from the beginning.

In a concise but detailed speech, Anug traced the fortunes of the peace process from the Jerusalem visit of Egyptian President Anwar Sadat in November 1977 to the subsequent obstruction of Arab states, delegitimization by the UN and European Economic Community, and finally, the "amazing" rise in status of the PLO in the wake of a perceived oil crisis and infusion of petrodollars into Western markets, especially for sophisticated weaponry.

The peace treaty between Israel and Egypt posed the possibility of a potential turning point in Middle Eastern history," he said. The camp David Accords were a historic breakthrough but the outside world has largely regarded them with cynicism.

Reviewing the emergence of Jordan and the PLO, Anug held out little hope for progress in the autonomy talks as long as Jordan opposes the Camp David Accords and Palestinians allow the PLO to be their only spokesman.

Anug indicated the profound sense of anxiety sweeping over Israel as the day of the final evacuation from the Sinai approaches. He said: "The obsessive question mark for the man on the streets in Israel is: 'What will Mubarak do after April 26?'"

Other key speakers during the day included Mideast analysts Yair Evron, visiting Tel Aviv University professor at Georgetown University, and Mattityahu Mayzel, visiting TAU professor at the University of British Columbia; Canadian political analyst David Dewitt, from the University of Alberta; civil servants John Nelson from the trade bureau of the federal department of external affairs, and Jan Rush from Ontario's ministry of industry and trade; Baruch Barak, Israeli economic minister to Canada; Nick Simmonds, executive director of the Canada-Israel Chamber of Commerce; CIC professionals Mark Resnick, national executive director; Robert Willmot, special projects director; and Jacques La-Salle, Quebec information director; also, Gavriel Strassman, assistant editor of Ma'ariv.

Operation— so far so good, as new kidneys seem to take

TORONTO —

Edna Nuriano, a 25-year-old Israeli girl who has lost both kidneys, received a so-far successful kidney transplant at Toronto Western Hospital recently. Her parents, Nuni and Perthiah Nuriano, came from Tel Aviv last week to visit their daughter here.

Edna came to Toronto Western Hospital with her brother Yitzhak, 28, on Feb. 3 [see CJN Feb. 18] from Tel Aviv's Wolfson Hospital at the recommendation of her Tel Aviv physician Dr. Arie Oren. Oren, now on a research fellowship at Western, told Edna that the Canadian hospital has one of the best kidney treatments in the world.

Nuni and Perthiah Nuriano have joined their son, Yitzhak, in a Toronto apartment subsidized by Canadian B'nai B'rith. The Nurianos are waiting to see if Edna's new kidney, donated in Philadelphia through the Metro Organ Retrieval and Exchange, will function effectively.

Edna has undergone 30 operations for kidney complications in the past. The new kidney, she told The CJN, is her last chance for survival.

One previously rejected kidney came from her father, a civilian army employee, whose friends raised $70,000 to pay medical bills for her treatment at Toronto Western.

The Nurianos want to take their daughter back to Israel with them. But kidney specialists at Toronto Western want Edna to stay in Toronto, as they won't know for about three months if the transplant has a good chance for long-term success.

Israel will meet Sinai deadline, Reagan assured

[Cont'd. from page 1]

set up road blocks, burned tires and stoned vehicles. About 2,000 people marched peacefully in the Arab village of Taibe but in another, local residents stoned the police station.

The most serious incidents inside Israel occurred in Jerusalem, where a hand grenade exploded in the parking lot of a department store in the centre of the city. No casualties occurred but several cars were damaged. In another incident, an Egged bus travelling from central Jerusalem was stoned as it passed through the Arab village of Shuafat.

On the West Bank, East Jerusalem and most towns and villages were paralyzed by a general strike called also to mark Land Day. In the last few years, Land Day observances spread to the West Bank but, unlike the Galilee, they were marked by strikes and incidents of violence. This time, in addition to the general strike, roadblocks and rock-throwing went on all day.

The strike was almost total in the Gaza where several military vehicles were stoned and tires were burned, but there were no marches.

* * *

JERUSALEM —

While acknowledging his differences with the Israelis, British Foreign Secretary Lord Carrington on his recent visit to Israel stressed that such differences "should not be exaggerated nor should they affect our excellent relations in so many other fields."

Israel government officials echoed those sentiments, saying the frank but friendly talks with Carrington helped clear the air after the recent public quarrels between the British foreign secretary and Israeli leaders, primarily over the Palestinian issue.

Despite such cordiality, a wide rift still persists between the Israelis and the views expressed by the European Economic Community (EEC) and Carrington that the PLO be brought into peace process . . . provided it accepts Israel's right to live in peace and security.

Prime Minister Begin charged that the support of the European Economic Community (EEC) for Palestinian self-determination prejudiced the chances for progress in the autonomy talks. "Give autonomy a chance," Begin told Carrington.

Israeli officials expressed the opinion that the main principles of the Venice Declaration of June 1980 made by the EEC were no longer valid after the election of French President Francois Mitterand. But Carrington disagreed.

The cordial atmosphere of the visit was clouded when Israeli authorities tried to obstruct attempts by Carrington's top Middle East aide, Sir John Leahy, to meet with deposed mayors of Nablus and Ramallah, Bassam Shaka and Karim Khalaf. There was no attmept to stop Leahy from meeting with Mayor Elias Freij of Bethlehem or Mayor Rashad Shawa of Gaza.

Participants in the FJWO Conference of Women, April 22, meet to discuss the program. From left are Judith Katz, Estelle Altman, and Dr. Gail Erlick Robinson. [Graphic Artists photo]

April 22 conference on women's new roles

TORONTO —

The New Phases of Eve — the changing role of women in today's society — will be the central theme of this year's Conference of Women, sponsored annually by the Federation of Jewish Women's Organizations, an affiliate of Toronto Jewish Congress. The all-morning program will be held on Thursday, April 22 in the Assembly Hall of the Wagman Centre, 55 Ameer Avenue, beginning with a continental breakfast at 9 a.m.

Program participants include Estelle Altman, director of family life education at the Jewish Family & Child Service; Dr. Gail Erlick Robinson, who runs the Toronto General Hospital teen-age clinic; and Judith Katz, associate professor of social psychology at York University and author of You're Not Listening to What I'm Not Saying. Moderator is Elinor Borsook, a member of the FJWO executive.

"We can't think of a more timely topic for discussion than the ever-growing demands made on women today," said conference chairman, Bea Shainhouse. "With so many single parent households and the need for more women to join the work force out of financial necessity, the traditional family structure is in a state of flux."

The program said Mrs. Shainhouse, will deal with all these aspects and others such as the "super-mom" syndrome.

The program begins at 10 a.m., and fee for the conference is $4. For reservations call Min Harris at 977-3811.

Ampal: record profits

NEW YORK —

Ampal-American Israel Corporation reports record profits for the year ended Dec. 31, 1981.

Consolidated net income increased to $9,033,000 in 1981, up from $6,610,000 in 1980. Consolidated total assets amounted to $684,874,000 at Dec. 31, 1981, up from $575,249,000 at Dec. 31, 1980.

Ampal-American Israel Corporation is primarily engaged in financing capital investments in industrial, financial, commercial and agricultural enterprises in Israel.

Ampal, whose main office for Canada is in First Canadian Place in Toronto, describes itself in a brochure as "the only body, operating outside of Israel, which acts as a continuous channel for participation in Israel's economic development while yielding financial returns . . ."

Director of the Canadian office is Micha Paz.

THE BOARD OF EDUCATION FOR THE CITY OF NORTH YORK
SPECIAL EDUCATION ADVISORY COMMITTEE

Invitation to Associations to Nominate Representatives for Board Appointments to Special Education Advisory Committee

The North York Board of Education will establish a Special Education Advisory Committee under the provisions of the Education Act 1980, as amended by Bill 82.

"Local Associations" are invited to nominate an official representative to the North York Board of Education for appointment by the Board to the Special Education Advisory Committee. "Local Association" means an association or organization of parents that operates locally within an area of jurisdiction of the Board and that is affiliated with an association or organization that is not an association or organization of professional educators but that is incorporated and operates throughout Ontario to further the interests and well-being of one or more groups of exceptional children or adults.

Nominees must hold the same qualifications as board of education trustees. Each must be:

1. a Canadian citizen.
2. 18 years of age or older.
3. resident within the area of jurisdiction of the Board.
4. a Public School supporter.

Nominations should be forwarded in writing by 14 April, 1982 to:

DIRECTOR OF EDUCATION
BOARD OF EDUCATION FOR THE CITY OF NORTH YORK
5050 YONGE STREET
WILLOWDALE, ONTARIO
M2N 5N8

K. Kinzinger, Director of Education — *George R. McCleary*, Chairman of the Board

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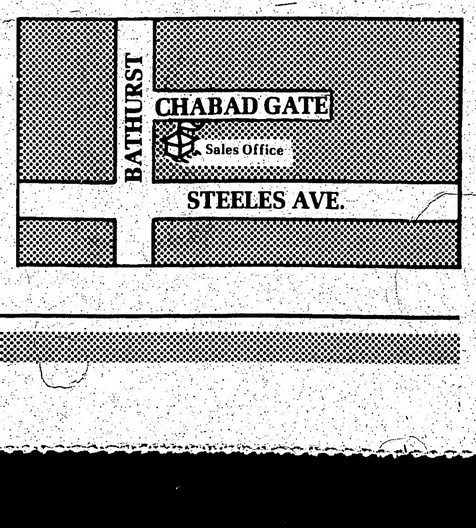

Auto

By ARNOLD AGES

Autobiography is not a genre that critics have lauded.

Lord Vansittart said that the lives of great men rarely remind us of anything sublime. Philip Guedalla allows that "autobiography is an unrivaled vehicle for telling the truth about other people." Even more acerbic is Franklin P. Jones' comment: "An autobiography usually reveals nothing bad about its writer except his memory."

Aside from the subjective filter which manages to render autobiographies suspect as bona fide sources, other factors tend to diminish their value. For one thing they tend to be written by men in the fall of their years and hence when the writer has passed his physical and intellectual prime.

Shimon Peres explains in his sketch of seven great Israeli personalities that Ben-Gurion was in a perpetual rush to finish his autobiography — during his declining years. Someone had told him that brain cells deteriorate and he wanted to finish the job before he became completely incapacitated.

Yet autobiography is still a marvellous tool for helping to reconstruct the history of the State of Israel. Virtually every personality who was involved in the titanic struggle to create the state has some kind of memoir, diary or autobiographical account.

The urge to do so in understandable. It derives in part for man's search for immortality, even the wispy one of literary posterity. Writing one's own version of the past may be an exercise in self-vindication, in setting the record straight or it may simply be the desire of a principal on the stage of history to leave a permanent chronicle of the events in which he was deeply involved.

The founders of modern Israel were and are writers. They have left us copious amounts of documentation about their loves and hates, failures and triumphs. They have left much out of their recitations which might detract from the persona they are trying to project.

In terms of sources of information about the secret history of Israel, their books are important in the details which they furnish about people and events which we know about from other documents.

At some future point some aspiring PhD. candidate will inevitably feed all the autobiographies by Israelis into a massive computer and program it so as to reveal what each writer had to say about a specific event. The cross-references will produce a concordance of extraordinary proportions that will permit scholars to view a given political decision or event from the vantage point of the several figures who participated in its formulation.

Even without this computer-generated information the study of individual biographies or autobiographies can still enlighten the student of Israeli history about motives, personalities and behavioral patterns.

A perusal of Menachem Begin's White Nights (in some ways a more important work than The Revolt), the chronicle of his incarceration in a Soviet labor camp in the early 40s, shows, through its depiction of the agony of the nationalist Jew under the commissars, the origins of Begin's antipathies towards the leftist part of the political spectrum.

In his memoirs Begin tells how he, as the head of Betar, was arrested by Communist authorities while fleeing from the Nazis in Poland. His arrest was followed by a series of interrogations at the hands of political officers in the NKVD, the forerunner of the KGB.

The interrogation sessions lasted not hours or days . . . not even weeks.

Founders of modern Israel were writers

Autobiographies reconstruct birth of state

By ARNOLD AGES

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The interrogation sessions lasted not hours or days . . . not even weeks. Instead the Communists subjected him to months of propaganda and indoctrination. But what was especially disquieting was the fact that many of the interrogators were Jews — some former Zionists who had exchanged their vision of Zion for the more terrestrial realities of the "workers paradise," or so it seemed to them at the time.

Begin's resistance to their harassment was an extraordinary feat but undoubtedly soured him forever against exponents of the Marxist dialectic — even in its more democratic incarnations.

Begin's principal nemesis, David Ben-Gurion, has also left us two major autobiographical accounts. Aside from his weighty official life story which was published a few years before his death, Ben-Gurion also bequeathed to posterity another manuscript which has not gained the celebrity it deserves. Called My Talks With Arab Leaders, this compendium contains recollections assembled by the first Prime Minister of Israel of his clandestine meetings and conversations with Arab notables during a lengthy period from the 30s on.

There is no greater testimony to the strength of Ben-Gurion's will than the record of those conversations with the likes of Musa Alami, George Antonius, Fuad Bey Hamzah, Mussa Husseini and other Arab representatives. While Zionism was a theoretical postulate for its advocates in Europe and North America, for David Ben-Gurion on the firing line in Palestine it was concrete political reality.

One of the major findings which emerges from the description of his talks with Arab leaders is that the first Premier of Israel had as much capacity for self-delusion as other mortals. Despite the fact that his Arab interlocutors displayed virtually no flexibility in their stance on Zionism, Ben-Gurion inevitably preferred to interpret their most negative assessments in a positive way.

In discussion with Alami and Antonius, the only way Ben-Gurion concedes the possibility of impasse is when he suggests that he was asked "very difficult questions."

It also appears that Ben-Gurion was prepared to credit the divagations of St. John Philby as bona fide expression of Saudi Arabia's policy towards Zionism. Philby, the father of master spy Kim Philby, was an eccentric British gentleman a la Lawrence who converted to Islam and served Ibn Saud as a dutiful interpreter of western politics.

In his talks with Philby, Ben-Gurion seriously entertained the scenario suggested by the British adviser that Ibn Saud's support could be purchased under the proper circumstances.

The credulousness of Ben-Gurion in this regard can only be explained by the belief widely held by early Zionists that the Arab ruling classes were basically corrupt and that they could be bought. The basis for this belief was the frequent acquiescence of Palestinian Arabs in deals with Zionist spokesmen. Bribery and pump-priming was a way of life in the Levant and Ben-Gurion probably believed that it could be carried on, even at the level of kings.

It is instructive to note that in his official autobiography, compiled after many years in public office, Ben-Gurion does not exhibit the same optimism towards the Arabs which was present in his journal of earlier conversations with them. Much of his compendious [almost 900 pages] later work is an unedited selection of the major speeches he delivered in the Knesset and to Labor Party caucuses. Having served as Prime Minister during two wars, his focus tends to be on the military struggle which confronted the state during its first decade.

In his references to Israel's wars, Ben-Gurion does not reveal any earth-shattering information. There are, however, several statements which indicate that the war with the Egyptians, in particular, was more savage than hitherto imagined.

He alleges, for example, that the Egyptians used poison gas in their attack in the Negev. This brutality he compares with the chivalry of the Jordanian regulars who fought courageously but always fairly.

It is from Ben-Gurion's autobiography as well that we learn that during the War of Independence (as in the 1973 conflict) observant Jews were given permission to eat on Yom Kippur on the basis of pikuah nefesh.

It is somewhat of a paradox that Moshe Dayan, usually contrasted with Ben-Gurion as an uncommunicative representative of the Sabra generation, produced two autobiographical works that are superior both stylistically and in terms of content to Ben-Gurion's efforts. In his My Life with the Bible, Dayan surveys the major events in biblical history connected with the conquest of Eretz Israel and retraces his personal experiences with the biblical topography.

In reading his magisterial portrait, the reader learns more about the love of the land which animates the Dayan generation than a hundred books on Israeli geography or politics.

It is in Dayan's memoir that we learn without any editorial sentimentality on the author's part that not everyone shared the Zionist idealism in the formative years of the Yishuv. Dayan recounts, for example, that at Nahalal, the first co-operative farming village in Israel, the community was shocked when one of its pioneering families decided to emigrate to Australia, where it was rumored that their farmstead would be larger than all of Nahalal.

Teddy Kollek

Ezer Weizman

Menachem Begin

Moshe Dayan

Golda Meir

David Ben-Gurion

Loved the land

Dayan's autobiography, The Story of My Life, offers some equally meaty comment on other aspects of Israel's troubled history, particularly the early years.

Summoned by Ben-Gurion during the War of Independence, Dayan saw first hand both the military and political struggle to create the Jewish state. His observations about Abdullah el Tel, the commander of the Jordanian Legion, illustrate the finesse that was necessary in negotiating with the Arabs. During one of the secret meetings with the Jordanian officer, el Tel asked Dayan to have the Jerusalem post print a negative article about him so that among his peers el Tel would gain in esteem.

Perhaps the most enlightening section of Dayan's work concerns his views on Ben-Gurion. In his volume on the Bible, Dayan lavishes praise on Ben-Gurion as the 20th century incarnation of Joshua leading the Jewish people back to their land.

In his autobiography, Dayan is somewhat less complimentary. In fact, he paints a picture of Ben-Gurion completely at variance with the received wisdom.

Ben-Gurion was not, according to Moshe Dayan, the resolute and decisive leader portrayed by his biographers. During the 1956 Sinai campaign, he was indecisive, vacillating and lacking in self-confidence. Dayan says that one of Ben-Gurion's major fears was the inability of the Israeli army to cope with its Egyptian counterpart.

One of the surprise autobiographies of the 70s was composed by Teddy Kollek, the name-dropping (to use Saul Bellow's characterization) mayor of Jerusalem. In his For Jerusalem the flamboyant head of Israel's capital describes events for which few other sources are as revealing.

One of the stunning revelations concerns Kollek's meeting with Adolph Eichmann in 1938 when the young Kollek, a Jewish Agency representative in Vienna, was intervening with Nazi officialdom in trying to secure the release of Jews. In his memoir, Kollek describes Eichmann as a co-operative, correct bureaucrat who tried to do his best in co-operating with Kollek. (One wonders why Eichmann did not call upon Kollek as a character witness during the world famous trial in 1962.)

Like all those who have had roles in Israel's development, Kollek also has things to say about Ben-Gurion — not all of it complimentary. Kollek is critical of Ben-Gurion's monumental ego and his equally strong streak of stubbornness. On the other hand, he indicates that Ben-Gurion had uncanny prescience in political matters anticipating, for example, the dominant role that the United States would be playing in the post-1945 period.

Kollek's book is revelatory also of an intelligence coup wrought by the Israelis that has not been widely reported.

During the 50s when he was responsible for Arab language broadcasting in Israel, Kollek was in charge of a unit which, among other things, monitored Nasser's radio speeches. The advent of the portable transistor had made Nasser (whose rhetorical talents in Arabic were considerable) and his orations on the Saut al Arab, the Voice of the Arabs, famous all over the Mideast.

Met Eichmann

But like many a public speaker, Nasser often made syntactical errors which did not accord with the niceties of classical Arab grammar. Israeli experts in Kollek's department compiled a list of the minor but frequent grammatical errors that Nasser had committed over the previous several months. Israeli intelligence then broadcast on its Arab network a program pointing out the errors.

Thereafter Nasser was audibly vexed during his radio speeches whenever he had occasion to use some of the more elegant grammatical niceties. A small but significant Israeli coup!

Ezer Weizman, the gadfly of Israeli politics and the confidant of President Sadat, is also the author of a biographical memoir entitled On Eagle's Wings, which, when published, hardly stirred up even the slightest controversy.

Weizman, of course, was not one of the founding fathers of the state and came to prominence only in the 60s in the wake of the Six Day War. Yet Weizman's testimony is of crucial importance because as the man who invented the air arm of Israel's army, his input into the defence strategies of the Jewish state has been immeasurable.

Therefore, his comments on the War of Attrition, which pitted the Egyptians against the Israelis from 1967 to 1971, are especially pertinent. The conventional wisdom on this episode has always been that Sadat sued for a ceasefire because of the terrible punishment his troops were taking from Israeli raids deep into Egypt. Not so, argues Weizman in his analysis. According to him, the Egyptians were in no way frightened by the Israeli assaults, they merely wished additional breathing space in order to permit the installation of SAM missiles along the Suez waterway.

The events of 1973 during which the Egyptians unleashed barrages of SAM missiles against attacking Israeli warplanes, tend to validate the interpretation which Weizman lent the Egyptian feint of 1971.

There are other disclosures in the Weizman biography of a more personal nature. The bitterness between himself and army chief Bar-Lev is explored in some detail. Similarly, Weizman has much to say about the failures of Begin as the leader of the Likud Party. Rabin, the future prime minister, does not emerge as a particularly heroic figure in the Weizman optic. In fact, Rabin is said to have asked in 1967 that he be relieved of command because of admitted past errors.

On the psychological level, Weizman deals in his personal life story with a problem which has since grown to much larger dimensions — the tarnishing of the Zionist ideals which animated the Jewish state in its earlier years.

Weizman reports that when he was in charge of the air force, he attempted to inculcate Zionist values into the cadets. At the time, reports Weizman, he was ridiculed by his peers.

The other psychological aspect of the Weizman memoir concerns the agony of the Weizman family occasioned by the estrangement and intermarriage of a beloved sister, Yael. Israeli leaders have been reticent in their published works to talk about family problems. That is what makes Weizman's revelations all the more poignant as one reads about Yael's marriage to a British soldier during the mandate period, her removal to a London working class neighborhood, the birth of her children and — their final repatriation to Israel.

Weizman's story is told with patience, understanding and love.

Weizman's autobiography faded into oblivion shortly after its publication; Golda Meir's became an instant best seller and remained on the charts for more than two years after its appearance, due in part to its availability as a pocket book.

Her autobiography also had the distinction of being transformed into a Broadway show starring Anne Bancroft. The Broadway spectacle did not enjoy the same admiring critical reception as her written memoir.

The popularity of the volume is a rather puzzling phenomenon. Golda reveals little in her book about the inner workings of Israeli society. Her description of an influential sister and the role she played in shaping Golda's ideological predilections is one of the few genuine nuggets of new information which she provides.

What does come through across the pages of her memoirs is the idealism (some would term if fanaticism) of the early Zionist pioneers in Palestine. During the boat passage across the Mediterranean on her first voyage to that land, Golda relates how she encouraged her fellow Zionists to sleep on the decks so as to emulate the rigors of the life that awaited them in Eretz Israel.

Her autobiography contains much descriptive prose regarding the primitive conditions which her generation encountered in housing, employment and food — facts which she emphasizes, undoubtedly, to contrast with the cornucopia of goods and services available to later waves of immigrants.

Scattered here and there in her accounts of the history of the state, Golda does permit herself occasional comments about other personalities who came across her field of vision.

Somewhat surprisingly, the first President of Israel, Chaim Weizmann, is the butt of an interesting critical remark. Golda indicates that Weizmann erred when he chose to live in Rehovot, at the scientific institute which bears his name, rather than in Jerusalem where he might have better represented the government among the people of Israel. Golda is also critical of Mrs. Weizmann, whom she characterizes as a person who lacked the social amenities required of a President's wife.

Golda is more favorably disposed to Mrs. Molotov, the wife of the Soviet foreign minister, whom she met during the stint as Israeli ambassador in Moscow. Mrs. Molotov revealed at a cocktail party that she was a Yiddishe tochter and even addressed Golda in Yiddish. Molotov also indicated to Golda that the Israeli kibbutz system was based on the faulty premise that everything could or should be shared collectively. In fact, she advised Mrs. Meir to read Stalin's opinions on this question.

Among the founders of the State of Israel, Golda emerges as a hard-liner on the question of the Palestinian Arabs. Nothing could make her blood boil more than the allegations that the Israelis had mistreated or brutalized the Arabs during the War of Independence. "I myself stood on the beach in Haifa," she writes, "for hours and literally beseeched the Arabs of that city not to leave."

Golda suggests that there were two major reasons for the depature of the Palestinian Arabs — reasons which have not hitherto been given the prominence they deserve. According to Golda, the Arabs, by their flight, were signalling to the world their rejection of the idea that it was possible for Jews and Arabs to live side by side in amity. Secondly, those responsible for the mass exodus believed that the disappearance of the Arab economic and professional infrastructure would cause a major upheaval in the mercantile life of the nascent state and eventually cause its collapse.

Both scenarios came very close to being accomplished.

One of the most important disclosures in Golda Meir's autobiography is her reaction to a quotation often attributed to David Ben-Gurion and trumpeted affectionately by friends ever since he made the statement — namely, that Golda was the only man in the cabinet. Mrs. Meir, in the record of her life which she left for posterity, takes pains to register her view that she did not in any way see this as a compliment.

The most painful revelation comes at the end of her volume, on the Yom Kippur War, where she validates the dictum "hell is truth seen too late." Golda writes with much sensitivity that she erred in October of 1973 when she did not call up the reserves and mobilize the nation. She did not listen to the "warnings of her heart."

Former fighter pilot from Texas

U.S. petroleum engineer in Israel uses Bible as guide in oil drilling

By PEARL SHEFFY GEFEN

TEL AVIV —

A Texas oil man and former fighter pilot is drilling a well in Israel, based on readings in the Bible and backed up by technology and $6 million hard cash.

The story began back in World War II, when Andrew C. Sorelle, Jr., having flown dozens of missions, was strafing a German truck convoy in Normandy in bad weather. His American Air Force Thunderbolt was hit by a German 88-mm. shell and went out of control.

"I knew that I had lost my aircraft," the holder of the Silver Star and Distinguished Flying Cross remembers. "I knew I was going to die. In the seconds that followed, I lived an eternity, waiting for the crash. What happened next, I am told, could not have happened.

"Just a few feet from the ground, that battle-torn old Thunderbolt snap-rolled. There were no controls on the aircraft with which such a maneuver could be accomplished, and yet it happened. Instead of barrel-rolling, nose down, to the left, I was making a steep climbing turn to the right, just what I needed to do to return to the airstrip."

The plane continued to do the impossible, and Andy Sorelle arrived intact back at his base. "After I turned off the ignition switch, I sat quietly in a supernatural hush. In that silence, God became real to me. I knew my friends were going to find a different man in that cockpit from the pilot who had climbed in an hour before. I no longer belonged to myself."

That experience changed Sorelle from a non-religious hell-raiser into a believer, and Israel is reaping some of the benefit.

Now 61, Sorelle spent years "wondering why God saved my life, when I saw so many good guys get killed. I felt I had a destiny, that God had saved me for a purpose. It took 24 years before I began to see what it was."

In 1968, Sorelle and his wife visited Israel as part of a 13-nation tour. "Before that, I had never thought about Israel, but I became hooked, and I wanted to do something for the country. The only thing I knew, being a petroleum engineer and in the oil business, was that Israel needs oil and maybe I could help."

The idea percolated in his mind for a while. In 1975, as co-owner with Richard H. Parker of Energy Exploration, Inc., of Houston, Texas, he began writing letters to the Israeli government. The response was skeptical.

"I finally wrote an angry letter saying I couldn't understand their attitude. Here I was willing to do oil exploration with our new equipment, at no expense to Israel, and no one was interested."

That brought a reaction. An Israeli scientist showed up at his office, and spent a couple of days checking him out. Two weeks later, he was invited to Israel to do an exploration job. That was in September, 1977.

"We surveyed most of the country, checking mainly the oil and gas prospects of the Israeli National Oil Company, and found a few weak prospects, but nothing we wanted to drill. Then they asked us to go down to the Sinai. We stayed there a few weeks, mapped five very promising sites, and asked for a license."

That was in November, 1977, and a week later, Egyptian President Anwar Sadat made his trip to Jerusalem. "They began the peace negotiations and asked us to wait. We waited for two years, and then they gave the Sinai back to Egypt.

"There's a scripture in the Bible where God says, 'They that bless Israel, I will bless.' Well, we felt we'd tried our best. But that seemed like the end of our venture in Israel."

Saved by God

It wasn't. Two years later, a college friend of Sorelle's came to him with a map of the 12 tribes of Israel. "There's a passage in the Old Testament, Deuteronomy 33:24," noted Sorelle, where Moses, talking about the blessings of the 12 tribes, said Asher would dip his foot in oil. Well, on that map, the leg of Asher started in Lebanon, the heel of the foot was drawn in Haifa, and the toe at Caesarea.

"I suddenly realized that the only area we had not surveyed in Israel was between Haifa and Caesarea, along the coastline. So just after Christmas 1979, back we were in Israel."

Sorelle brought with him equipment his company had developed (called Radio-Metrics because it senses and gauges radioactivity in the earth), which had proved so successful in discovering oil in Texas that his company is on a retainer for a major U.S. oil company. To make matters miraculous, the equipment, which never worked on wet ground in the U.S., tested perfectly on rain-soaked Israeli soil.

This equipment, followed by seismographic and geological readings, confirmed Sorelle's belief that the Caesarea-Haifa stretch was "one of the most interesting geological prospects ever to be mapped in Israel."

The upshot was that Sorelle was granted a 100,000-acre license, provided he drilled a well within a year. That's happening now. An oil rig, poised next to the ruins of a vast Crusader Castle, has so far drilled down over 14,000 feet and is aiming for 19,000 ft.

Sorelle is so convinced "we're going to make a big oil discovery," that he has spent over $4,000,000 so far (daily costs average $13,000) and expects to put another into this well.

Energy Exploration Inc. has an 87.5% license, meaning that Israel will get 12.5% royalties in any oil discovered. In addition, Israel has a 10% interest in the well.

"But the main thing," Sorelle points out, "is that Israel will get all the oil. Everyone knows what Golda Meir said, that when Moses crossed the Red Sea, he turned the wrong way. Well, I don't believe he did. It simply wasn't God's time for Israel.

"When you study the Bible, you see that God told the Jews He would scatter them throughout the world because of their disobedience, they would be persecuted and downtrodden, and then He would gather them together again and Israel would become a nation once more.

"That happened in 1948. The Bible prophesied that Israel would blossom like a rose, and it has certainly done that, out of rock desert. It predicted the Six Day War and the Yom Kippur War.

"There was another prophecy which said Isreal will be blessed above nations. That certainly hasn't happened. I've talked to hundreds of Jews who don't believe anything good can happen to Israel. They're resigned to live the rest of their lives being depressed.

"Well, that isn't going to be the case. The reason I love the Bible is because it's the only thing I've found to be completely truthful and accurate, and I know the prophecies will be fulfilled.

"Israel will be blessed above nations. I know this sounds far-fetched, but it's not. There are so few people in Israel, under four million. A big oil discovery could satisfy its needs overnight. Israel needs 240,000 barrels a day for its own needs. In no time, they'd be exporting oil. Their terrible economy would be straightened out, the energy problem would be solved, and the shekel could become one of the strongest currencies in the world. Israel would be self-sufficient and would't have to depend on anyone else."

Sorelle points out that he is drilling not far from Megiddo, which is the prophesied site of the battle of Armageddon. "The Bible says that Israel will be attacked by — and rapidly defeat — the Russians, who will be coming after 'spoil,' which means something of great value. They wouldn't come for cucumbers and tomatoes. So there's got to be something big here, and that's oil. An oil discovery in Israel would certainly make its enemies mad."

Sorelle's beliefs is infectious, and he has gathered people around him who share it.

Manager of operations at the well is Victor Kenneth Lambert, an Oklahoma-born Texan and one of the top oil men in the world who can handle very deep wells.

"I wouldn't be here if I didn't believe it was God's will," explained Lambert. "Certainly we've had problems, but let me put it this way: before there's a birth of anything great, there's a lot of pain and tribulation."

Geologist Jack Sherman, an Israeli who received his degree in advanced petroleum geology in Tulsa, Oklahoma, admits: "To be honest, as a geologist I was skeptical at the idea of drilling according to the Bible. But so many strange things have been happening. There are unique things about this well that I can't explain.

"For example, the deeper you drill, the warmer the temperature should get. Here there's a cockeyed state of affairs where we've had constant cool temperature.

"We're drilling a well, and that means a continual fight against nature. Nature is trying to close the well, and we're fighting to keep the hole open. The incredible thing is that on 14 separate occasions, nature seemed to have won. The pipes get stuck. We keep having high pressure zones followed by low pressure zones, and that usually leads to the well closing in on you.

"All I can say is that whenever we've been stuck, there has been some concentrated prayer, and a day or two later the trouble has cleared up. I'll tell you something. I'm beginning to read the Bible more than ever before in my life."

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חג שמח

Creation and renewal also Pesach concerns

By DVORA WAYSMAN

Rise up, my love, my fair one, and come away.
For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come,
And the turtle-dove's voice is heard in our land;
And the fig tree puts forth her green figs,
And the vines in blossom give forth their fragrance....

* * *

These beautiful lines are from the Song of Songs that we read on the intermediate Sabbath of Passover. They are very appropriate, for Passover has two aspects: the historical origin of the Exodus from Egypt; and the less well-known but equally important agricultural theme.

Passover, Hag Ha-Matzot, is a festival of early spring in Israel, and was celebrated by the farmers bringing the first fruits — a grain offering to the Temple.

An important part of the Passover service in the synagogue is also the Prayer for Dew:

Dew, precious dew, unto
Thy land forlorn.
Pour out our blessing in
Thy exultation,
To strengthen us with
ample wine and corn
And give Thy chosen city
safe foundation
In dew....

Ecology is a word that came into usage only recently, but its roots go back to the Bible. With the belief in one God, came the inter-relationship of organisms and their environment perceived as a unity, created and set into motion by God.

The Midrash (Ecclesiastes Rabbah 7:13) tells how God showed Adam the beauty of the Garden of Eden, and said to him: "See how lovely and how worthy of praise are My works. They have all been created for your sake. Take care not to spoil or destroy My world." We can only interpret this to mean that Jewish teachings prohibit man's exercising the kind of uncontrolled exploration of nature that, if persisted in, will eventually destroy the world and man himself.

There were many rules laid down to protect the environment, even in rabbinic times, for instance, those dealing with waste disposal.

We learn that saintly men would bury broken glassware deep in their own fields (Bava Kama 30a). A dovecot was not to be kept within 50 cubits of a town. Carcasses, graves and tanneries were to be kept at least 50 cubits from a city, with the tannery set up in such a way that the winds would not waft unpleasant odors to the city.

The Mishnah (Bava Kama 7:7) also ruled that goats or sheep should not be raised in the uncultivated areas of the Land of Israel because of the damage they might cause to young plants. Deut. 20:19 prohibits destroying fruit-bearing trees and, in fact, destroying anything of value — known in rabbinic tradition as "bal tashhit" (do not destroy).

The Bible teaches us that man can remain a harmonious part of his environment only so long as the culture he develops is consistent with nature. Psalm 104 is a paeon of praise:

You make springs gush
forth in the valleys....
They give drink to every
beast of the fields...
The trees of the Lord are
watered abundantly,
The cedars of Lebanon
which He planted
In them the birds build
their nests...
The high mountains are
for the wild goats,
The rocks are a refuge for
the conies...

The phrase "A Land of Milk and Honey," which is used to describe Israel, has its origin in Numbers 13:12. Moses sent spies to scout the land of Canaan, which had been promised to the Israelites. Their report was: "We came to the land . . . and it flows with milk and honey."

The seder plate — like this 17th century dish from Padua — forms an essential part of the seder's atmosphere.

Rich valleys, plains

What did they really see? Archeology has revealed that the early inhabitants of Canaan lived mostly in the rich, well-watered valleys and plains. Many hills and slopes were covered with forests where wild goats foraged . . . hence the "flow of milk." These same forests yielded many varieties of flowers which fed wild bees — and so "the honey" also flowed.

With the modern re-settlement of the Land of Israel, again came the interrelationship of the Jewish people with their environment and their concern with making the desert bloom. The land to which the Jews returned was very different from the land they had left. Centuries of destruction, neglect and abuse had eroded its fertile beauty.

The reclamation and conservation of the soil were a first priority when Israel was resettled. It has been said that the history of a nation is written in the way in which it cares for its soil. Judaism affirms that the world is God's creation and whoever helps to preserve it is doing God's work.

At Passover, redemption is the primary theme, but creation is equally important. When we read The Song of Songs and the Prayer for Dew, we are echoing the ecological framework . . . the cycle of nature.

Ecclesiastes 3:1 tells us "To everything there is a season," and Passover in Israel is spring — a time of rebirth and revival.

Solomon's Song of Songs is not only exquisite love poetry, it conveys the message of love by using the progression of the seasonal events in nature, events with which the ancient Israelites were intimately familiar. Today they still play an important role in the agricultural life cycle of modern Israel.

[World Zionist Press Service]

Everyday events in Israel have own color, glamour, as reported in daily news

By CARL ALPERT

JERUSALEM —

Every stone, a bit of history; every person, a human drama — that's Israel. Even the parade of daily news takes a color and glamour all it own.

For example, the following, culled from the press:

In Good Hebrew: The mayor of Affulah received a letter complaining about a leaking sewer pipe, and imploring municipal action. Mayor Ovadia Eli took immediate steps to correct the situation because he was impressed with the good Hebrew in which the letter was written — by Tai Wang, a child of a Vietnamese family which has found refuge in his city.

Long Memory: "Tea of Coffee?" Austrian Chancelor Bruno Kreisky asked Israel Minister of the Interior Joseph Burg when the latter visited him in Vienna not long ago. The query recalled the visit to Kreisky by the late Golda Meir, on the eve of the Yom Kippur War. She had come to seek his support. Upon emerging from the interview she was asked what she had obtained. She blurted out: "He didn't even offer me a cup of coffee."

Everyman's Army: A soldier in the Israel army who was due to go on watch duty was awakened at 4.30 a.m. instead of at 5.30, as scheduled. His complaint to the military ombudsman drew a reprimand for the offenders.

First Things First: (From an ad). "We appeal to the public to contribute to a family whose mother has died, leaving 11 orphaned children. First of all, the requirement is for a tallit and tefillin for the children."

A Born Jew: Erez Jacobson, born to Mrs. Debby Jacobson at the Beilinson Hospital, arrived in this world fully circumcized. The ritual held eight days after his birth was ceremonial only. Some religious circles became excited at the news which may indicate arrival of the Messiah soon.

Public Invitation: Chana Schneour, of Tel Aviv, was in a bus bound for Jerusalem when she heard her name mentioned during a news broadcast on the bus radio. She was "invited" to come at once to her hospital since a kidney suitable for transplant had just been made available. Chana, who had been undergoing dialysis for nine years, got off at the next stop, and took the next bus home. The transplant was safely made.

Israel's Best Seller: The uzi, the Israel-designed and manufactured sub-machine gun, has achieved overseas sales of 1,350,000 weapons, to 42 countries.

Perfect Tact, No Fingers Pointed: Ad in the Jerusalem Post. "Have you borrowed a book from Kitty Falk? Be a friend and return it this coming week to (address)."

Christian Minority: The membership of the Young Men's Chrisitian Association (YMCA) in Jerusalem is composed of Christians, Moslems and Jews — but not equally. Jews are 90% of the total, and the remaining 10% are split between Moslems and Christians.

Viva La Compromise: At an Israel cabinet meeting earlier this year there was disagreement whether the Syrian plane downed by the air force was a MIG-23 or MIG-25. Minister Joseph Burg, anxious to make peace, suggested they agree on a MIG-24.

Equality for Women — Almost: The list of specific occupations in the Israel Defence Forces comprises 775 different jobs. Of these 516 are open to both men and women. The exceptions have to do with dangerous duties in the front lines during combat.

How Times Have Changed: The Kibbutz Artzi, roof organization of Hashomer Hatzair kibbutzim, has together with Bank Hapoalim set up a separate financial agency which will enable the kibbutzim to buy and sell securities on the stock exchange without going through outside brokers as heretofore.

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College

By RONA ARATO

LOS ANGELES —

High in the hills of Bel Air, overlooking the San Fernando Valley, is a modern concrete and glass building which is the new home of the University of Judaism in Los Angeles.

The University of Judaism is the West Coast branch of the Jewish Theological Seminary and the largest Jewish educational institution west of the Hebrew Union College in Cincinatti.

Founded in 1947, the university originated from an idea by Mordecai Kaplan, the revolutionary Jewish thinker who came West after the war to escape from the Eastern establishment.

Kaplan recognized the need of a burgeoning Jewish population for a centre of learning. The university, which began as a teachers' college using two rented classrooms in a local synagogue, has grown into an institution that today services the half million Jews of Los Angeles with an ever-expanding program of Jewish studies.

"We have 1,000 students a week in adult education classes alone," said Yehuda Lev, the public relations director for the university.

"Our courses touch on every aspect of Judaism," he said. "We have courses in Jewish history, the arts, literature and Hebrew. We offer undergraduate and graduate degrees.

Admonitio stresses u

By RABBI SHMUEL HIMELSTEIN

One of the arch-villians of Jewish history (a history full of villains who have tried to destroy the Jewish race) was Pharaoh, King of Egypt. It was he who enslaved the Jews and forced them into building monuments for him, Pithom and Ramses.

Not content with that, he ordered that all newly born males be thrown into the river. The Midrash tells how he had newly born children immured in the walls of his buildings, because their blood would serve as an excellent binder of the mortar.

Here we have the archetype of the anti-semite in action. In this season, then, it should be interesting to see how Jewish tradition regards Egyptians — of course we are referring here to the Egyptians of biblical times.

A good starting point for this is another midrashic account. The Midrash mentions how, when the Egyptians finally met their just desserts, as they were swept away by the resurgent waters of the Sea of Reeds [not the Red Sea which is simply a mistranslation], the angels began singing praises to God. He, however, turned to them in anger as it were, and exclaimed: "The creatures whom I created with my own hands are drowning, and you have the audacity to recite songs of praise?"

Judasim is not vindictive in this regard. In fact

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West Coast branch of Jewish Theological Seminary

College grows with LA community

By RONA ARATO

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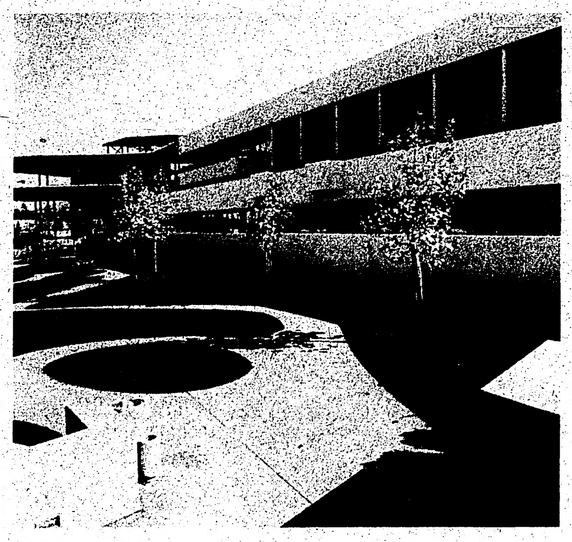

Construction of University of Judaism approaches completion.

combined degrees with other universities and courses for adults who just want to enhance their knowledge of Judaica."

It wasn't always this way. When the university started in 1947, it was primarily a teachers' college. After moving into its own building, a private home, in 1948, all the school was able to offer its rabbinical students was their first two years of study. They then went on to New York.

"But we've always had an adult education program," said Lev. "From the very beginning, we've recognized the importance of being a place of learning for the entire Jewish community."

In 1955, the Hollywood Athletic Club on Sunset Blvd. was purchased to house the expanding institution. "We had to turn an 8-storey hotel into a university," said Lev. "It was quite a task." The club's gym became a library, the cafeteria was kashered, the nightclub became the chapel and the living quarters were turned into classrooms.

Now the university had room to expand, and expand it did. The Jewish population of Los Angeles, 168,000 in 1946 had jumped to 260,000 by 1948. It was a very different population from the one that was concentrated on the East Coast. In Los Angeles, people lived far from each other. Neighborhoods were spread out, linked by the rapidly growing system of freeways.

From its home on Sunset Blvd., in mid-town Los Angeles, the University of Judaism was in a position to service this diverse populace, living in the far-flung reaches of the city.

By the 1970s, however, the Jewish population had shifted, with a large number of younger families settling in the San Fernando Valley. The university was, once again, ready to move. Twenty-eight acres in Bel Air were purchased by private donation and construction was about to begin when the Yom Kippur war broke out in October 1973. Everything stopped as people rallied to the crisis and money raised for the new building went to Israel instead.

It was several years before construction began once more, but when it did, the new building rising out of the brown and gold hills immediately attracted students from all over the city.

In addition to the active adult education department, the university has several degree programs. Students may take graduate degrees in Judaica or combine their work with studies at UCLA or one of several other local universities. There are 260 full-time students with another 300 enrolled in joint programs.

Two graduate degrees are offered. A student heading for rabbinical ordination can get a Bachelor of Hebrew Letters, then go on to the seminary in New York for smicha. The second graduate program is tailored for the Jewish scholar who does not wish to enter the rabbinate but is looking for a career as a Jewish academic.

A second graduate school, recently established, offers degrees for educators and administrators who will be working in Jewish institutions. Degrees from this faculty may be combined with degrees from other universities.

"Jewish institutions need trained people who are knowledgeable in Judaism and also have good administrative skills," said Lev. "We have an administration course in which 50% of the classes are Judaic studies and the other 50% are subjects like accounting and business administration. Our first class is graduating this year and we expect them to do very well in the field.

"Another area in which we're having a major influence," Lev continued, "is in the Jewish day schools. There's a crisis in the day schools. They're really growing and there's a lack of trained personnel who can teach both Jewish and secular subjects. We're offering a program in which a student can get a degree in both general and Jewish studies, along with a teaching certificate.

"There's just so much going on," Lev smiled. "We have experimental programs to develop new teaching techniques. For example, we have a 2-year undergraduate program developed here with the help of the National Endowment for the Humanities that is designed to teach Western and Jewish civilization together, rather than as two separate entities." The program is in its second year and Lev is excited by the results so far.

The campus of the University of Judaism consists of two buildings. The academic building has 32 classrooms, a library, chapel and beit midrash. The administration building, which is currently being completed, will house a mikvah and a theatre for 600 people. The university also runs two Hebrew high schools and the West Coast branch of Camp Ramah.

Admonition against hatred of Egyptians stresses ultimate unity of creation

By RABBI SHMUEL HIMELSTEIN

One of the arch-villians of Jewish history (a history full of villains who have tried to destroy the Jewish race) was Pharaoh, King of Egypt. It was he who enslaved the Jews and forced them into building monuments for him, Pithom and Ramses.

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Judasim is not vindictive in this regard. In fact we can see this in one of the provisions of Jewish Law. One of the prayers said to praise God is the Hallel (which literally means "praise") prayer, recited on all joyous occasions. As a rule, there are two different Hallel arrangements, the "entire Hallel," said on the most joyous occasions, and the "half Hallel," in which two of the whole Hallel paragraphs are omitted, recited on less joyous occasions.

In general, the whole Hallel is recited on all the pilgrimage festivals (Passover, Shavuot and Succoth) and on Chanukah, while the half Hallel is recited on Rosh Chodesh, or the beginning of the new month.

On Passover, however, one only recites the whole Hallel on the first day [the first two outside Israel] and then recites the half Hallel for the remaining days. The reason, our sages tell us, is that Passover cannot be a complete holiday, because it meant the death of the Egyptians. And remember — here we refer to the same Egyptians who were responsible for all the suffering of the Jewish slaves in Egypt!

Or take another example: in Deuteronomy 23:8 we are told "... you shall not abhor an Egyptian, because you were a stranger in his land." In other words, you owe him a debt of gratitude for the fact that he let you stay in his land! And surprising as this may seem, the different commentators all explain that this is indeed the case.

Thus Rashi, the prince of medieval commentators, notes: "You shall not abhor them even though they threw your males into the river, the reason being that they served as a place of refuge for you when you were in sore straits" (i.e. when the sons of Jacob came down during the period of famine). It is for this reason, too, that the Torah allows a third generation Egyptian convert to "come into the congregation of God," while not even the "10th generation" of Edomites or Moabites may do so.

We frail mortals have a tendency to remember the good that we did to others, while at the same time remembering every hurt and slight that anyone ever did to us.

At this Passover time, which is the time when we think of our freedom, which we won at so great an expense, we should think of the Jewish way of looking at others. If Passover teaches us anything, it should teach us that all of the creatures on this planet are "the work of my hands" and that only by respecting everyone else can we truly follow in the ways laid down by our sages.

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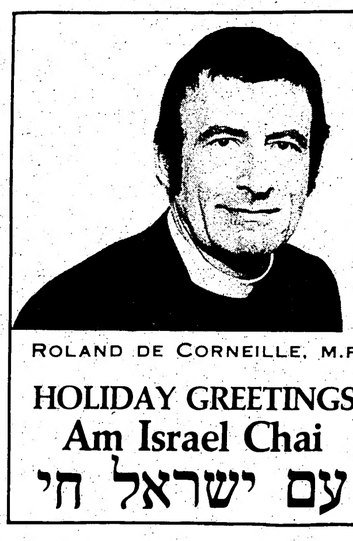
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Feminist haggadah stresses achievements of women

By RONA ARATO

A new Passover haggadah that features non-sexist language and highlights the role of women in Jewish tradition is the main feature of the March issue of Lillith, a Jewish womens' magazine published in New York. The haggadah was written for use at seders "where something other than a traditional approach is needed."

According to Aviva Cantor, the author of the haggadah and a founding editor of Lillith, more and more people are finding that exisiting haggadahs don't fulfil their needs.

"Alternative approaches aren't new," said Cantor in a recent telephone interview with The CJN. "People have been writing them for a number of years."

She said that after the Six Day War there was a resurgence of Jewish consciousness in North America. Many groups sprang up and a lot of them wrote their own haggadahs.

"The idea," said Cantor, "was for groups to take the basic haggadah and incorporate material relevant to whatever peoples' struggles were prominent at that particualr time. A lot of material was included on Israel and anti-semitism."

"There have been feminist haggadahs for the past ten years, said Cantor, "but they were basically intended for women who were conducting seders alone. "There women needed something to pull them together at Passover."

According to Cantor, the feminist haggadahs were very specialized and related only to a small segment of the population. Two basic tendencies prevailed in these texts. The Passover service was used to describe some form of women's oppression and material was incorporated about women's role in liberation struggles.

Several years ago, Cantor wrote an updated feminist version of the Jewish liberation haggadah, which was used in a women's prison in Bedford Hills, N.Y.

"It was a great success," said Cantor, "but it was still speaking just to women."

Cantor sensed a growing need for a text that would incorporate the ideals of the women's movement and still leave the fabric of the Passover service intact. "I wanted something that would offer an alternative approach and yet remain acceptable in a mixed seder," she said.

The need existed, Cantor felt, for a new text that would eliminate sexual stereotype without drastically changing the face of the service. She set out to fill that need.

The result is a haggadah that brings the experiences of Jewish women into the mainstream of Jewish existence by emphasizing the role they've played in Jewish history.

The new Lillith haggadah differs in approach from other feminist tracts by not stressing any gender in the telling of the Passover story. In doing this, Cantor has deleted all pronouns. For example, God is never referred to as He or She. The Four Sons have become the Four Children — two male and two female.

Another major change made by Cantor is the inclusion of material by and about women in equal proportion to that about men. Rather than replace the men in the text with women, as other feminist versions have done, Cantor has used material about both sexes. She's done this by adding stories about women, such as the midrash about the midwives who hid Jewish babies to save them from Pharaoh's edicts.

Another difference between Cantor's haggadah and traditional texts is the order of the service. Cantor has put the whole service before dinner. "That's when people are still alert," she said. "I've put a few songs after the meal, but in general, I've tried to get the more important parts up front, before people become tired from too much food and wine."

In writing this haggadah, Cantor has called on many of the resources from her background. A graduate of the Jewish day school system in New York, she studied for a year at the Hebrew University, graduated from Barnard College and received her Masters degree from the Columbia school of journalism. She credits her Jewish education with giving her a firm grounding in Judaism, a foundation she feels many people of her generation lack.

Anyone interested in obtaining a copy of the haggadah can do so by ordering the March issue of Lillith. Send $3 (U.S.) plus first class postage to: Lillith Magazine 250 W. 57th St., No. 1328, New York, NY 10019.

GA member helps others stop gambling compulsion

By MARSHA EINES

TORONTO — Compulsive gambling is a complex illness which affects countless Canadians — yet it remains misunderstood by most people.

While most people are now sympathetic towards alcoholism and see it as the sickness it is, they are far away from recognizing compulsive gambling as a serious addiction requiring professional help and social support, according to Sam H. (not his real name), a gambling addict who was able to successfully kick the habit 15 years ago.

Today, Sam is a member of Gambler's Anonymous, a non-profit, self-help organization that began 15 years ago in Toronto to help compulsive gamblers and their families.

Sam estimated that overall, 35% of the membership of Gambler's Anonymous (GA), a national organization, is Jewish; at the GA meetings at St. John's Convalescent Hospital on Cummer Ave., 65% are Jewish. Sam stressed, however, that for every GA member, there are "at least 100 outside who have yet to come in. . . .

"There's no such thing as a good Jewish husband or wife who is a compulsive gambler," said Sam, in an interview with The CJN. "Once you have the illness it overrides all other feelings, convictions, intentions. Like a drug addict, your intentions may be honorable, but the compulsion is stronger."

Sam, a fruit wholesaler in his late 40s, married and with two children, began to gamble at age 12, and was hooked for 20 years — until he found GA. "It (GA) saved my life," he said, trying to express the living death that is compulsive gambling.

"An alcoholic suffers the same mental damage as a gambler, but the financial damage with the gambler is much worse," he said.

The gambler's family learns to "do without" because he needs money to feed his habit — and no win is ever big enough to satisfy him. Truck drivers, cab drivers and millionaires have gone broke, said Sam.

As a child growing up in the Spadina/College area, Sam had five brothers, all compulsive gamblers. Sam did poorly in school, and "in those days you had to flex your muscles somehow." Yet after school he had to work at his parents' grocery store. But even while delivering an order on his bike, Sam found time to gamble or to shoot pool.

"My mother had me tied to her apron strings. So after we closed the store, (gambling) was my pleasure . . . my thing. No one was giving me a handout."

In his neighborhood, gambling was a type of recreation for many Jews. Within a half mile radius of his Baldwin St. home, there were eight gambling clubs and 20 pool halls, Sam said. But the overriding pressure to gamble was peer pressure to achieve material success. "Guys I knew became doctors and reached heights in the medical profession, lawyers reached it in law. I didn't go to school. I reached the heights at the race track."

Sam married, had children, but gambling still had him in its grip. His business began to crumble since he inevitably gambled away more than he owned.

"I was smiling on the outside, but bleeding on the inside," he said.

Sam owed money to as many as 17 banks at a time and to friends, as well. He was going to lose his family, which he'd already lost several times before, when he began to see psychiatrists and social workers, who simply told him to stop gambling.

Finally he found GA through a newspaper ad.

"GA meetings are patterned after alcoholics Alcoholics Anonymous meetings where people share personal experiences, strengths, hopes. GA is non-denominational, yet "people coming from all walks of life all ended up in the same puddle."

Many Jewish professionals rank among GA's numbers, including lawyers, accountants, real estate agents and so on. Compulsive gamblers with professions often group together, gambling in clubs and hotels.

The growing popularity of Las Vegas as a vacation spot is responsible for many more problem gamblers, said Sam. "Once you're on the merry-go-round in Vegas, you're done for. . . . When they make you feel like a king."

The reasons behind compulsive gambling remain a mystery, but Sam theorized: "I believe the compulsive gambler gambles to lose. I was using gambling to destroy myself. If every time you walk down a lane you get hit over the head with a bat, but you keep walking down that lane, it means you like getting hit."

Sam spoke with missionary zeal of GA. "It has given me everything I wanted from gambling. I always thought success was making money. It took me a lifetime to realize there are other goals."

Helping other gamblers free themselves of their compulsion gives Sam a "high" similar to gambling itself. "Saying [to a compulsive gambler] 'Don't gamble' is like saying, 'Don't have cancer.' But when gamblers come to GA and hear my experiences and what I have achieved, there's hope."

Anyone, not only gamblers, would benefit from GA's "12 steps to recovery," which is a kind of ongoing personal inventory-taking, Sam said.

Sam says he has reached "friendship plateaus" in GA unlike any he has ever experienced. "With GA branches located throughout Canada and the U.S., a GA member need never feel alone," he added.

For more information on GA call the Toronto answering service, (416) 366-7613.

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Conservativ irrepressible

NEW YORK — **One innovation in the recently published Conservative haggadah, Feast of Freedom, is a special fifth cup, usually known as Elijah's cup, dedicated to the State of Israel and its constant struggle for survival.**

The 144-page haggadah, replete with bold color illustrations, was compiled over a period of five years. "This haggadah places special emphasis on the irrepressible struggle for freedom, whether applied to Poland today or the Jewish experience over the ages," said Rachel Anne Rabinowitz, the first woman to edit a hag

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Reading drop viewing rises

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One innovation in Conservative haggadah is fifth cup dedicated to state of Israel.

Conservative haggadah stresses irrepressible struggle for freedom

NEW YORK —

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Included in the new haggadah are passages dealing with the Warsaw Ghetto uprising, the concentration camps, and Masada, as well as many traditional explanations of the various seder customs and symbols.

"The first four cups," reads the section on Elijah, "represents four landmarks on the road to redemption. . . . Yet the Bible speaks of a fifth, our resettlement in the land of our ancestors. For centuries, while our land languished . . . the Fifth Cup reminded us of Elijah's promised coming and our promised inheritance.

"Today, Israel is ours again. A people has been restored to its cherished homeland. Jerusalem, never forgotten in the bleak black night of exile, is oncne more our capital. So tonight, the Cup of Elijah becomes the Cup of Redemption . . . in honor of Israel and in anticipation of the redemption that will bring enduring peace."

Included in the new haggadah is the traditional prayer "Pour out Your wrath" that asks for the obvious execution of justice on the vehement enemies of the Jewish people and humanity.

The handbook-sized publication, designed by Bernard Klein, is attractive and easy to read. The Hebrew text and its translation are in the centre of facing pages. In the margins are brief explanations, homilies and charming little anecdotes, mainly from traditional sources.

Many cast bright flashes of illumination on the procedure that underscore the haggadh's supreme importance as one of Judaism's foremost literary accomplishments — an importance too often overlooked in the haggadah's apparent familiarity and in the frantic preparations for the seder itself. — D.B.

Nazis in Paraguay advertise for more German settlers

LONDON —

According to the World Jewish Congress, efforts of former Nazis to find haven in South America have taken a new twist with the appearance of advertisements in neo-Nazi publications asking "patriots" to settle in "our paradise off the beaten track, in Paraguay."

This development, reported by the research arm of the WJC, the Institute of Jewish Affairs, involves numerous extreme-right publications in West Germany and Austria. An advertisement in one such publication, Die Bauernschaft, even appends an editorial footnote proclaiming: "German settlers are in demand once again!"

South America has long been the cherished refuge of those Nazis who had fled Europe immediately after the Hitler war. In recent years however, the WJC reports, some have again thought of settlement in South America, this time not to run away from danger but to live in a more congenial environment. The country chosen by them is Paraguay.

The recent wave of advertisements promotes the physical and economic advantages of settlement and investment in Paraguay. Candidates are promised by the Hesse advertiser Gerd Lucka "profitable capital returns and security" as Paraguay is "a politically stable zone of South America." An insertion in another publication appeals to those seeking to liberate themselves "from the fangs of international high finance."

Advice on investment and the purchase of real estate in Paraguay is regularly advertised by "a reliable expert who also administers estates." Indeed, until recently, a Paraguayan real estate company had been advertising in the neo-Nazi Deutsche National Zeitung offering "fertile wooded and grazing land under German administration."

The appearance of these advertisements was brought to light for the WJC by Dr. C. C. Aronsfeld of the Institute. His findings are detailed in the most recent issue of Patterns of Prejudice, the Institute's journal on the incidence of racism and anti-semitism.

Gates of Freedom— new Reform haggadah

NEW YORK —

The Gates of Freedom: A Passover Haggadah, compiled by Rabbi Chaim Stern, is the latest in a series of liturgical publications for the Reform movement in North America and throughout the English-speaking world.

The 144-page haggadah, handbook-sized, follows the traditional pattern, but with some additions and deletions.

New materials include passages from the Bible and the Midrash that have not been used in haggadahs before, as well as relevant selections from recent and contemporary humanists. There is also a wide range of optional readings from Gandhi, the Talmud, Tolstoy, Albert Camus, Joseph Conrad, John Dewey, Bertrand Russel, chassidic masters and others.

Deletions include the "pour out thy wrath" passage in the latter part of the service, which asks God to visit His justice on the persistent persecutors of the Jews.

Rabbi Stern's Haggadah is non-sexist in both the translations and the newly-written passages. The Four Children, for example, provide a complete set of female as well as male figures to ask the seder's crucial questions.

The 21-color illustrations are the work of Tod Siler, a research fellow at the Massachusetts Institute of Technology. He has recently had major exhibitions in Paris, New York, Denver, Montreal and West Palm Beach.

In an interview, Rabbi Stern, who is spiritual leader of Temple Beth El in Chappaqua, N.Y., said that the text affords its users a great deal of flexibility as well as clear guidance for use.

The haggadah includes a historical and practical preface, with instruction on how to prepare and conduct a seder, as well as poems and songs, and supplementary readings. In addition, it comes with extensive scholarly notes providing information on each passage in the book, informing the reader about the authorship and history of each passage, discussing any changes that have taken place in the traditional haggadah and in more recent versions, and providing special information that may make this haggadah more useful and interesting to the general public.

Holocaust studies expand

By SUSAN LAZARUS

MONTREAL —

The teaching of Holocaust studies in Israeli schools has traditionally been very poor and it is only now that texts are being written geared to Israeli students, according to Prof. Yehuda Bauer, head of Holocaust studies at the Hebrew University of Jerusalem.

"The Israeli army has programs about the Holocaust," explained Bauer, in an interview with The Canadian Jewish News, "but until now school programs, both at the elementary and secondary level have very poor.

"That is why we advise those who specialize in Holocaust studies to go into high school teaching; we are desperately in need of teachers who can deal with the Holocaust accurately, with sensitivity and at a level students can understand."

Bauer, who recently published a new book in English, The History of the Holocaust, said the Holocaust studies program at Hebrew University is part of the Institute of Contemporary Jewry and is open to graduate and post-graduate students only.

Entrance requirements are stringent with students (⅔ Israeli, ⅓ from the Diaspora) required to have a knowledge of Hebrew and English as well as a third language, preferably German or Yiddish.

There are approximately 100 students attending the Institute with about 40 specializing specifically in Holocaust studies.

"More Sephardic students are becoming interested in learning about the Holocaust," Bauer noted. "Several years ago we had almost no students from oriental countries; now there are quite a number."

Bauer said that a fair percentage of Holocaust students are children of survivors, seeking answers to question that were not or could not be answered by their parents.

"Most American students come to us without any real knowledge of the Holocaust," Bauer said. "And whatever knowledge they do have is often wrong or misrepresented.

"We teach all aspects of the Holocaust," the professor continued. "We look at it from a political, religious and philosophical view; one cannot see the Holocaust in just one dimension.

"It was the most important and calamitious event in the history of the Jewish people and must be understood in all its dimensions."

Bauer came down hard on those politicians whom he views as using the Holocaust to promote their own causes.

"I agree with [author] Elie Wiesel who says that in recent years there has been so much done on the Holocaust that it is becoming trivialized."

Reading drops, viewing rises

JERUSALEM [ZINS] —

Is the written word still a central feature of Israeli life?

The answer to that question may be found in a survey conducted by the Van Leer Institute which reveals the following interesting facts. Only 8.1% of the Israelis devote more than two hours a day to reading books, while 50% of the public spends the same amount of time with TV or listening to the radio.

Israelis with higher educational standards devote 62 minutes a day to reading books and 52 minutes to the newspaper, but they still spend more time — 118 minutes each day — with TV and radio.

Those whose countries of origin were America or Europe, spend 114 minutes a day reading books and newspapers and 143 minutes with TV and radio. Residents whose countries of origin were Asia or Africa devote only 74 minutes to reading and 143 minutes to TV and radio.

The written word, according to this survey, is no longer the central lifestyle feature for any specific group in the Israeli population: 45% of the population in the previous year failed to buy even a single book; 35% do not read any books and 25% read very little.

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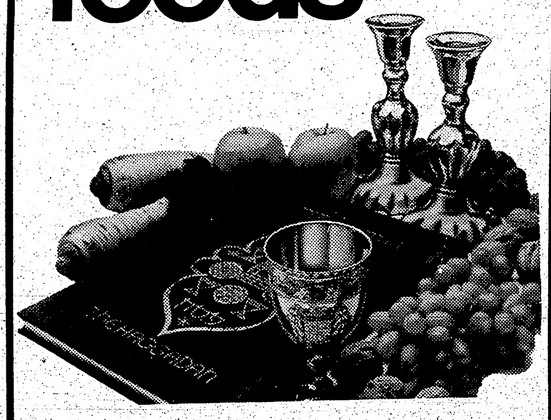

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חג שמח

Legendary rock is recognized although story was fabricated

By CARL ALPERT

JERUSALEM —

Zev Vilnay has written dozens of books about Israel, its holy places and historic sites. Countless visitors to the country have used his tourist guide books.

His 8-volume Enoyclopedia of Eretz Israel is a classic. His numerous volumes of the Legends of Palestine and Israel have been standards for more than sixty years.

This year he has been chosen to receive the coveted Israel Prize for a lifetime spent in recording and disseminating culture and lore designed to cultivate love of the country.

In an expansive mood he revealed to us a dark secret that he had been harboring for almost six decades, and we tell the story here.

In the late 1920s, while taking a group of young people on a visit to historic spots, during which he recounted many of the tales he had gathered from historic sources, they came upon a huge rock, nearly 7 feet high, on a hilltop near Hartuv in the mountains of Judea. Vilnay was in historic mood, and on the spur of the moment he gathered his young charges about him at the rock and improvised the following "legend."

When the Romans prepared to besiege Jerusalem the leader of the garrison sent a message to every Jew in all the surrounding towns and villages, asking each to bring a large stone with which to strengthen the fortifications of the city and the Temple.

In those days there lived in the village of Zorah a mighty man, descended from Samson. His spirit rose up in him, and the strength of his ancestor flowed in his veins. He tore a massive boulder from the side of the mountain, heaved it up on his shoulders, and turned toward the Holy City.

He was still on the mountain pathway when he beheld thick pillars of smoke rising from the hills to the east. He realized that he was too late; the city had been taken, and the Temple had been destroyed.

He stumbled and fell in tears. His strength ebbed away, and the mighty stone pressed him down and crushed him to death under its weight. There he found his grave.

Since then, and till the present day, the massive rock has been known as "the Rock of Destruction," in memory of the destruction of Jerusalem and the Temple.

We can picture the young people standing about and gazing in solemn awe at this touching monument to an historic event in their people's past.

Vilnay was pleased with his story, and included it in the next edition of his Legends of Palestine, prefacing the account only with: "Of this rock the following legend is told. . . ." Technically he was correct.

The legend was repeated in subsequent editions, plagiarized, adapted, republished and quickly became a classic, "handed down through the centuries."

There are two epilogues to the story. The first happened many years later when Vilnay escorted another group of visitors on a tour of Judean historic places, and they insisted that he take them to the famous Rock of Destruction. He did so, but as they approached, a Yemenite Jew who had been standing alongside the monument came up to Vilnay and courterously suggested that the veteran guide cover his head. "This is a holy spot," the Yemenite said, and kissed the stone fervently.

"How could I tell him?" Vilnay asked us, "that if he venerated the story, it was me he should kiss, rather than the stone!"

The second occurrence was when the Israel ministry of religion, anxious to preserve the identity of holy spots which might be lost and forgotten, held a formal ceremony dedicating the Rock of Destruction and erecting a plaque marking it as an official holy shrine. Vilnay was not invited.

The curious, who may wish to see it, will find it on the grounds of the Eretz Ha-Hayim cemetery on a peaceful ridge near Hartuv, on the road to Beth Shemesh.

LA Jews prepare programs to counteract lure of cults

LOS ANGELES [JTA] —

Declaring the Los Angeles Jewish community is "in a very real sense" in a "war," with the stake being "our survival as a people," the chairman of the Jewish Federation Council Community Relations Committee's Task Force on Cults and Missionary Efforts outlined a major expansion of the Task Force battle against the cults and missionary groups operating here.

Rabbi Stephen Robbins told more than 100 people attending a community meeting that outreach efforts were planned for all religious and public schools and institutions. He also indicated that the Task Force hopes to work with legislative and law enforcement officials on changes both in the letter and the interpretation of laws relating to such groups.

He said the problem had become acute and represented a serious threat to the Jewish community, adding that the problem "is only just beginning to become visible in a way that people respond to it as a problem."

"In a very real sense we are in a war," Robbins said. "The disputed territory is the minds of our young and at stake is our survival as a people. Our best weapon is the truth and our army is anyone sharing concern for the survival of the Jewish people."

He also said that the Task Force plans "to provide emotional and legal support for families and individuals who have suffered from cult efforts. We will gather, collate and distribute information about these groups and act as a sort of clearing house, with facts, for anyone with—questions about a particular organization and its methods of operation."

Robbins said the Task Force has been fighting the cults for more than three years. One program in operation is a cult clinic, run in co-operation with the Jewish Family Service, a Federation agency.

Meeting twice a month, the clinic calls on the volunteer services of social workers, psychologists, rabbis, attorneys, and parents of present and former cult members. The clinic service is free and non-sectarian, Robbins said.

The newest program, he said, is a religious outreach project of Los Angeles Hillel which employs a full-time counselor at the University of California here to help prevent Jews from being lured into cult groups.

Robbins said planned projects include outreach on more college and high school campuses; a legal project to initiate and modify legislation and provide aid to those being sued by cults; a speakers' bureau coalition building between Jews and non-Jews to counter cult efforts; seminars for teachers, principals of Jewish and public schools, including the creation of a curriculum on cults; and establishment of media contacts to get the anti-cult message out to the public.

He reported that co-operating agencies include local units of the American Jewish Committee; the American Jewish Congress; the Jewish Labor Committee; and the Southern California Board of Rabbis.

Also assisting are the Bureau of Jewish Education; the Federation youth department; the Hillel Council; the Jewish Family Service, and Bet Tzedek Legal Services.

Frank confirmed innocent at last

ATLANTA [JTA] —

The Jewish community here was unanimous in expressing the feeling that justice has prevailed in the recent disclosure that a Jew who was lynched nearly 70 years ago was not guilty of the crime for which he was found guilty and subsequently murdered, by a frenzied mob. (The CJN, March 18).

Leo Frank, a supervisor of a local pencil company, was convicted in 1913 of killing a 14-year-old girl, Mary Phagan, who worked at the factory. But Jerry Thompson and Bob Sherborne, reporters for the Nashville Tennessean, broke the story that Phagan had been killed by the janitor of the factory, Jim Conley. This information was provided by 83-year-old Alonzo Mann, who at the time of the girl's murder was an office boy at the pencil company.

Thompson, who earlier had infiltrated the Ku Klux Klan for 16 months and later wrote an inside account of KKK activities for the Tennessean, and Sherborne spent more than six weeks on the Frank story, often working 20 to 22 hours a day.

Vida Goldgar, editor of The Southern Israelite, wrote in a recent edition of the newspaper that the Jewish community here would like to see Frank's name cleared on the official record in view of Mann's disclosure.

Ted Fischer, chairman of the Atlanta Jewish Federation's Community Relations Committee's steering committee, said that even after 70 years, "it is of vital interest to The Jewish community that an atmosphere of co-operation and justice prevail and that in a case such as this, where new and important information has been received, it should be given due consideration because such information allows us to build a better society with justice for all." Ms. Goldgar stated.

She wrote that the committee, responding to the broad interests and concerns which have been expressed within the Jewish community, is formulating plans to attempt to set the record straight for both the Jewish and general communities.

Stuart Lewengrub, the regional director of the Anti-Defamation League of B'nai B'rith, was quoted by Goldgar as saying: "I still believe that of all the villains in this tragedy, the one who was most malicious and bears the greatest responsibility for the [court] verdict and the lynching was Tom Watson. And it is a shame that his statue is so prominently displayed at the capital. It is a monument to the kind of racial and religious bigotry which hopefully is a thing of the past."

Watson, through his publication, the Jeffersonian, "played on the fears, hatreds and prejudices to bring about the frenzy of anti-semitism" that swept through this city following the murder of Phagan, Goldbar wrote.

Sherry Frank, director of the American Jewish Committee chapter here, said she was "relieved that this historic injustice is being rectified." She added that the Nashville Tennessean's "endless pursuit of truth" challenges "leaders throughout our state to clear Leo Frank's name once and for all."

Rabbi Alvin Sugarman of the Temple, of which Leo Frank's uncle, Moses Frank, had been a founder, was quoted by Goldgar as saying: "Even though it is years late in coming, Mann has come forward and shown his worth as a human being . . . he has chosen not to go to his grave holding back something that works for justice, namely, the truth."

In their first public appearance since breaking the story in a 10-page special news section under the headline, "An Innocent Man Was Lynched," reporters Thompson and Sherborne recounted details of their investigation at a meeting of the AJCommittee Atlanta chapter.

Thompson explained that the story was significant to a newspaper in Nashville, far removed from Atlanta, because a number of events were shaped by the tragedy: the rise of the KKK; the formation of the ADL; Hugh Dorsey, the prosecutor of Leo Frank, went on to become governor of Georgia; and Watson's political power increased and he rode the wave to a seat in the U.S. Senate.

From the tragedy, Thompson continued, the political career of Governor John Slaton, who commuted Frank's sentence, was sacrified and he was driven from Atlanta for many years.

It was also recalled that it was the AJCommittee's first president, renowned constitutional lawyer Louis Marshall, who provided both funds and legal advice in the ultimately futile efforts to prove Frank's innocence.

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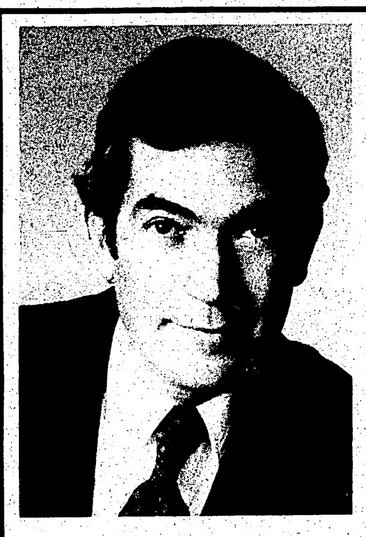

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Israeli y

By DAN HADANI

JERUSALEM —

The religious revolution that has swept the world in recent years has not only inflamed Iran.

People in many countries have been influenced by the mystic force of religion as an escape from a materialistic lifestyle, and have created forceful movements towards a spiritual goal. Sadly, they have often used force and cruelty. The late president of Egypt, Anwar Sadat, was killed by such fanatics. Libya is ruled by a fanatic. In Northern Ireland, Catholics and Protestants are using violence to further the aims of religion.

However there is another side to religious awakening that is arising in Israel. Many Israelis are becoming Orthodox, joining the yeshiva schools where Torah and Talmud are studied. Previously, many of them had almost destroyed themselves through drugs, and others were looking for a light in the darkness of the Western style of life.

To prepare the non-Orthodox for this new life, many new yeshivas have opened in recent years. Some of the yeshivas are well known for their "hozrei bethuva" students (those who returned to Judaism), highlighted by the fact that not a few of them were in show business.

Six months ago, another yeshiva was opened. This time in Magdiel, a small village outside Tel Aviv. This is Or Hanetsach or "The Light of Eternity." It is headed by Rabbi Isaac Teichner and as an educational centre it is entirely different from other yeshivas. This is because the students study Jewish law only half a day and in the other half they learn a skill

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Part of religious awakening

Israeli yeshivas serve returnees to Judaism

By DAN HADANI

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This yeshiva is also unique because a number of the students who joined it are convicts from the Tel Mond prison. They have been sentenced for crimes like theft, burglary and violence.

The project whereby convicts could return to Judaism behind the prison walls was initiated by Rabbi Meir Cohen, who heads the religious department of the Prison Authority. He contacted Rabbi Teichner, who taught in a regular yeshiva and fired him with the idea.

At the outset, the Prison Authority wanted to open a yeshiva within the prison walls, but Rabbi Teicner objected. He said convicts should be given the right to study in small groups together with non-criminals, with as much freedom as possible. This would give them a teacher's individual care and a feeling of belonging. These conditions could be arrived at only outside the prison.

Having had experience with problem pupils in the past, Teichner realized that religious studies were not enough for the purpose of rehabilitation. The convicts needed not only studies for the soul but for the pocket. So for half a day they learn a trade. "How can we teach Jewish law all day to people who have never sat through a single lesson in their lives?" asks Teichner.

The project began six months ago when Teichner received a small synagogue building in Magdiel. He immediately added a second floor. But before this floor was ready, 25 students were already studying, five of them convicts and the others also with various problems. The second floor has no windows, doors or even stairs, but in the bare rooms the students learn how to use metalworking equipment and become locksmiths — and of course pursue their Jewish religious studies.

The pupils are proud that they themselves are furnishing the building. They are making the windows, windowsills and the tables in the dinning room. They are also carving the holy ark for the Torah scrolls. What is more important than all this — they feel that they are productive.

The convicts are brought from the prison every morning and taken back in the evening by a prison car to spend the night behind the bars. But in the yeshiva they are free — even the main door is open with no police or guard and they can go out to shop at a nearby klosk. No one has tried to escape. They feel themselves as a part of the yeshiva.

I spoke to Avigdor (not his real name) from Sderot, a little town in the south of Israel. He never remembers a time when he was not delinquent. His story is similar to that of many children from large families where the father did not work and the mother could not keep the home going on welfare money.

Says Avigdor: "When I was a kid I got some chocolate or an ice cream from the adults in my neighborhood when I delivered a little package. Today I know that in the package was heroin or some other drug. When I was a bit bigger, I went out stealing and got some money for a falafel or a movie, which my parents could not give me. As I grew older, I wanted more money because my demands grew with me, so I went deeper into crime."

Avigdor was caught in a burglary and sentenced to 18 months in prison. He says: "There were times when I wanted to get out of crime, but it did not seem possible. I couldn't find work in town and when I worked a few days picking citrus, my mates laughed at me for doing such a hard work. A good burglary strike makes more money than a whole year of picking citrus."

He continued: "I believed that if I had a chance to leave my friends behind, the town where I was known and my background, I could finish with all this junk. When I was caught and sent to Tel Mond prison I heard of the rehabilitation programs. I tried to join them and at last succeeded. Now I see the way to a future. When I finish my sentence I will go on with my Jewish studies. I will not go back to Sderot . . . to crime."

It is hard to describe Moshe with his athletic body, aggressive face and sharp eyes. He sits with his friends wearing the skull cap worn by religious Jews, listening to Rabbi Wiesenfeld expounding the different meanings to the text in the morning prayer, God is One.

Or Yakov, 17 years old, who together with four other youths robbed children in a school in north Tel Aviv. This case shocked the country and was fully covered in the media. He was caught and sent to Tel-Mond. He, too, believes that the yeshiva will help him leave the life of crime.

Another criminal who has returned to Judaism is Amos. More than four years ago, while in prison, he got to know Rabbi Teichner who influenced him to study Jewish law and return to Judaism. At first Amos just jeered. But then he thought — well, he had nothing to lose.

When he began, he scarcely knew how to read or write. But after a few months he became enthused about studying. He changed his appearance, began to wear a yarmulka, and grew a beard and sidelocks. On being freed from prison, he continued to study under the influence of Rabbi Teichner and with the rabbi's help organized a gang of delinquents in his neighborhood and helped them return to Judaism.

Teichner adds: "As it is written in the Talmud — 'If you save one soul, you save the whole world.'"

Rabbi Isaac Teichman teaches Talmud to young convicts. [IPPA photo]

Learning a trade is also becoming part of yeshiva training.

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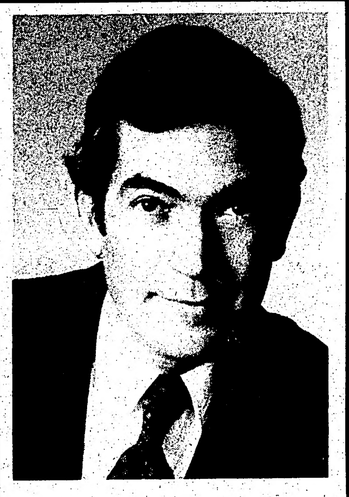

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Personal exodus involves spiritual awakening from unconscious slavery of the mundane

By RABBI SELIG KOROLNEK

A familiar passage from the Passover Haggadah enjoins us that "in every generation a man should see himself as, one who personally left Egypt with the Exodus" . . . as one who personally experienced the transition from slavery to freedom.

Man must inevitably make his own Exodus. He is born a slave to ignorance, to blindness, to whim, to unjustice, and he must free himself. The story of Yetzias Mitzrayim, of the Exodus from Egypt, thus becomes the wellspring from which flows the never ending message of freedom, the divine inspiration to seek freedom, and the beacon by whose light we may discern and understand the nature of man's eternal struggle against the forces that keep his mind enslaved.

Yet, in 3,500 years, we have not yet fully captured the significance of the Exodus. Each year we celebrate it at Passover, and twice each day we speak of it in our prayers. Each new sermon, each new insight, each new study of the Torah's words are matches struck in the dark, to shed light on our own struggles, and on our own self-understanding.

But for G-d's promise, we might long ago have despaired, both as a people and as individuals. Yet, the underlying theme of our seder is the divine promise that ultimately man will be victorious and freedom will overcome slavery.

We drink four cups of wine in a toast to freedom. The Haggadah relates the four cups to the fourfold divine promise: "I will liberate you, and save you, redeem you, and take you to me, and I will then bring you into the Promised Land."

Permit me to share with you and insight into the first of these pledges: "I will liberate you from the oppresive burdens of Egypt." (Exodus VI)

There is a phenomenon in the Hebrew language which may fascinate the student of sematics: a word frequently means itself and its opposite. Chesed, for instance, means lovingkindness and generosity. It is also used in the Bible in the sense of depravity. Kalles is a verb that means exalt. It also means to deprecate, or to insult. Kodesh is a word that we recognize from our prayers as meaning sacred, of holy. But it also has the implication of defiled, and violated.

There are many such words. One interesting example is taken from our Passover morning services. The word "Sivlot" means oppressive burdens. Yet the same word also means patience, the ability to bear oppressive burdens.

In fact, the same phenomenon occurs in the English translation of the very same word. The verb "to suffer" means to be in pain, but it also implies the ability to tolerate, to bear pain patiently.

It was the S'Fas Emes, the Gerer Rebbe, who remarked that G-d's promise to the Jewish people was not only to deliver us from the burden of Egypt, but also to take away from us the patience with which we bore the oppresive yoke of slavery. Patience is the virtue of the righteous. It can sometimes be the yoke of the slave. To be able to bear with equanimity the yoke of Egypt was the lowest depth of slavery . . . the truest connotation of bondage.

Our prophets spoke of the ability and tendency of a individual to make righteousness and devotion into a mechanical act, divesting it of all inwardness. There are people who daven, and recite brachot, and give charity, and perform other mitzvot like automatons, not out of inner conviction but "mitzvot by habit."

There is a ma'ala as well as a chisoron to this situation. The advantage is that one who has formed the mitzva habit, acts automatically in the correct manner. One who automatically pulls out a coin at the approach of a mendicant, who automatically recites a bracha before putting food into his mouth, who automatically bows when he reaches modim, who automatically finds his way to shul on Shabbat morning, will at least do so continually. With or without his conscious involvement, his life becomes one of "Thy will be done."

On the other hand, there is a detrimental aspect to this kind of performance. It lacks the inner warmth and zeal, the kavannah that comes with the conscious fulfilment of G-d's will. It is mitzvah without simcha-shel-mitzvah.

By the same token, one could easily characterize a current laxity in religious observance as simply a habit of transgression. There are people who are lax in religious observance: in kashrut, in Shabbat, in their responsibilities to their community and their fellow man — not out of spite or rebellion, nor even out of a conscious callousness, but simply out of habit.

We close eyes, turn cheeks, look the other way, from ourselves our families, and permit communities at large to do the same. The habit of laxity is formed and is as difficult to break for the observant person as it would be for one in an atmosphere devoid of Torah and mitzva.

This is certainly not a commendable or even desirable characteristic of the Jew who is committed to Torah observance. Yet, it is relatively far better than the posture of one who consciously throws off the yoke of G-d and Torah and sets himself up as the measure of all things. —

Yet, in a striking way, it is worse than conscious transgression. Our sages already recognized that one who repeats a transgression over and over eventually begins to believe that is not transgression at all . . . in fact, it is probably permissible. (Kiddushin 40A).

One becomes rooted in his ways, one's habit becomes the guide to righteous living, and any outside suggestion of a critical nature is immediately branded as religious fanaticism.

We are told all too often in our Jewish world today: "Don't be critical, don't get hot under the collar, a little patience and everything will straighten itself out. If you see wrong, if you see injustice, if you see hypocrisy, just shrug it off patiently. After all, its not so bad, and could be a lot worse."

And with this, we must return to our text: When G-D saw the Jewish people, the children of Israel, so rooted in slavery that it had become second nature to them, and they no longer cared to seek freedom; when the Jewish people had reached the abyss of Sivlot Mitzrayaim — of being able to bear patiently and with equanimity the whole system of Egyptian slavery, then did G-d make the decision to intervene and to redeem. For beyond this point there could be no return. "And I will take you out from the suffering of Egypt," reads the Bible — no longer to suffer under the Egyptians, and at the same time, no longer to suffer them! Not only an Exodus from suffering but redemption from sufferance!

From time to time, perhaps we should direct our prayers toward the hope of liberation from the Sivlot Hagalut, not only the burdens of oppression of our fellow Jews in many parts of the world, but to awake from the numbing slumber that often lulls our spiritual consciousness. Perhaps we ought to pray for sensitivity to the need of a personal Yetzias Mitzrayim — the spiritual reawakening of each individual.

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Despite current slump

Architects said busy in their work

By BEVERLEY STERN

TORONTO — Architectural schools in Ontario are crammed and graduates are beginning to feel the pinch of a tight economy, says Toby Rayman, 38, newly elected chairman of the registration board of the Ontario Association of Architects (OAA).

Mrs. Rayman is the first woman and first Jew to ever hold the chairmanship of the registration board which acts as the disciplinary body for the OAA as well as holding responsibility for membership.

The OAA is the largest architectural association in Canada with a membership of about 2,500 individuals and 700 architectural firms.

Rayman, who graduated from the University of Toronto school of architecture, has shared the practice of Rayman Architects with her architect husband, Irv, for the last 10 years. Her husband was president of the OAA three years ago.

Architecture faculties at the U of T, Carleton University in Ottawa and the University of Waterloo are currently getting the cream of the crop of students, she says. At the U of T, she notes, the school of architecture could pick and choose last year from about 600 applicants for 60 first-year openings.

Rayman says that despite the economic slowdown, architects continue to be busy at their drawing boards, primarily because of a continuing demand for small-scale construction of residential and office building. Large-scale projects, however, are on a steady decline.

There is also a carryover of projects which were held up because of rezoning delays. "The rezoning process today is involved and time-consuming and architects are constantly preoccupied with getting building approvals," she says.

But architects and the OAA don't turn a blind eye to the economy. They are as vulnerable as anyone else, she says, and the OAA has expressed its concerns to government about high interest rates, unemployment and tight budgets.

Rayman, who made up her mind at the age of 12 to become an architect, says the discipline of architecture is wide open to women. She, herself, has been stung by sexual bias only minimally during all her years of academic and professional experience.

However, she adds ruefully, the macho spirit still dominates on construction sites. "I've never had a problem with my peers in the profession, but subcontractors and contractors still don't like to take orders from women."

Rayman never really wanted to be anything else but an architect. She says her architect uncle, Edward I. Richmond, probably had some influence, but primarily her inspiration grew out of her childhood fascination for art and puzzles. Architecture, for her, is like a "creative process of 3-dimensional puzzling."

When Rayman entered architecture, she was one of five women in a class of 60. Today, the ranks of women in the profession has risen steadily, but Rayman has no figures.

Such is the professional dedication of female architects that an overwhelming majority remain on in the field even after getting married and raising a family. Rayman says she is not unusual. Three months after children, Jared, 10, and Lana, 7, were born, she returned to work.

"It's such a grind to get through architecture, there is a built-in commitment to remain," she says. For example, to be a qualified architect in Ontario requires five to six years in a school of architecture followed by a 3-year apprenticeship program and then, two registration courses and exams.

"Architecture is sufficiently flexible to accommodate the demands of family life," she says. Rayman has been able to

Toby Rayman

blend family and career relatively smoothly thanks to her chore-sharing husband and a housekeeper who works every day until 6 p.m.

"We're used to sharing ideas and responsibilities at work and the process carries on at home with chores and parenting as well," she says. There's no shop talk in the evenings either. Both are ready and willing to compartmentalize their lives so that family and work have separate times and places, she says.

In her duties as chairman of the regulation board, Rayman envisions a busy but not onerous year ahead. On the whole, the OAA has been given a clean bill of health by a study launched by the attorney-general's office into the self-regualting professions of architecture, accountancy and law.

The study concluded that the OAA does a good job on matters of internal discipline when it comes to conflict of interest, problems of ethics and contravention of the bylaws.

In all, only about four cases come before the disciplinary body each year for a formal hearing, according to Rayman. Rarely has there been a complaint launched over professional misconduct. Occasionally, a conflict of interest arises when an architect is also property owner on a project and certifies for mortgage draws.

There are no overwhelming issues confronting the OAA this year, says Rayman. A new architectural act to more clearly define the practice of architecture is now in process and the OAA has outgrown its old quarters on Park Rd.

The new act will, hopefully, make it easier to squelch the number of unqualified architects working on projects which are prohibited to them by law.

Although it is legally permissible to design a building without being an architect, there are nonetheless strict rules governing the kinds of projects that can be undertaken. For example, in both residential and industrial or commercial buildings, only bona fide architects are allowed to work on projects higher than three storeys and over 6,000 square feet.

"Many people call themselves architects who are not licensed to do so," Rayman warns. She advises those who want to confirm the legitimacy of their architects to call the OAA.

Rayman says the OAA is always available for advice and information.

We look away

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Rabbi S... on man...

R. Menachem Mendel Schneerson, the Lubavitcher rebbe, last week marked his 80th birthday. As leader of the Chabad chassidim, his influence has been profound — within and far beyond the chassidic community.

The rabbi's practical, outgoing approach to the alienated Jews of the post-Holocaust years has been revolutionary. Inspired by him, Lubavitch has become the catalyst of what is now seen as the "teshuva generation."

Aside from this, the rabbi's outspoken and courageous stance on many of the broad issues of our time has set him apart as a religious leader deeply concerned with the widest possible range of human problems. Jewish Chronicle News Service has prepared the following extracts based on some of his public addresses in recent years.

* * *

A Jew in the world

The 20th century has taught us a difficult and bitter lesson. It began in optimism. A secular humanism would lead the world to a man-made utopia. Logic would replace religious dogma. Man would embrace man in a common humanity. The fruits of civilization would be an open, tolerant society that disregarded the differences between us and celebrated our shared achievements.

The dream ended in the Holocaust. And we, the survivors, have a duty to pronounce that the truth is other and older. That there is a universal code of morality to which all men are bound, vested in an authority higher than man. The word of God to the world. We call it the sheva mitzvot b'nai Noach

Fruitman...

By VIVIEN SHARON

TORONTO — For Jane Fruitman, 34, cooking is a creative extension of herself. It started more than 10 years ago out of necessity after she got married, and then gradually blossomed into a full scale business when her children got older.

"Our house revolves around the kitchen," says Fruitman, mother of three sons, Mark, 10, Corie, 7, and Jonathan, 2. "No sooner is mealtime over, then it is on to the next."

But, if you think she merely cooks for her family, you're greatly mistaken. Fruitman, a former elementary school teacher, runs her own cooking school, caters small parties, and bakes about 10 assorted cakes weekly for two Metro eating spots — Tom Jones Restaurant and Scoops Ice Cream Parlor [Bayview Village]. And all from her Don Mills home.

A dynamo of a woman who couldn't weigh more than 100 pounds, Fruitman got into the cooking business when she began making birthday cakes for her oldest child.

"I always enjoyed decorating birthday cakes, especially in the shape of Raggedy Ann or Snoopy. Before long, people started asking me to bake for them — at a price," says Fruitman, who also sells cookware and giftware.

By the time her young-

Shown are Jane Fruitman, sons Corey Norm at last year's seder.

Celebrates 80th birthday

Rabbi Schneerson takes a stance on many broad issues of the time

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Noah and his sons were the survivors of the first great moral collapse of mankind. The laws that led out of that catastrophe, laws of justice, faith and fidelity, point the way out of each of its successors. God created the world "not to be devastated, but to be inhabited" [Isaiah 45:18]. Living in the shadow of personal tragedy, the Jew has a duty to teach the path that will avert cosmic tragedy. He bears a responsibility for the moral state of the world.

But how does a Jew speak to the world? In whose voice?

The Torah contains a model, one of the great formative encounters between cultures: the meeting, after their long estrangement, of Jacob and Esau.

Jacob sent messengers to his brother. They were to tell him: "So said your brother Jacob: I have dwelled with Laban and delayed until now."

Lubavitcher Rebbe Menachem Schneerson

Treat causes

(Genesis 32:5). Rashi notes: the phrase, "I have dwelled," in Hebrew has a numerical value of 613, the number of the commands in the Torah. Accordingly, he translates Jacobs's message as: "Though I dwelled with Laban, I kept all the commands."

What was this supposed to mean to Esau? How was this affirmation to ease the tension between them? What relevance did it have at all?

But the comment is precisely to the point. When Jacob encounters Esau — whenever the Jew speaks to the non-Jewish world — he has an influence proportionate to his honesty to his own values. He does not achieve status by hiding his differences, by compromising it or being embarrassed by it.

Neither dishonesty nor self-hatred is the root of real authority. Judaism speaks in the voice of the Torah if it is to speak at all: in the voice of the commands, our loyalty, our history. Facing Esau after the years of hatred, Jacob threw off all pretences. He announced himself for what he was; proclaimed what he had been — loyal to the commands. And Esau embraced him.

Jeremiah ordered: "Seek the peace of the city to which I have carried you. For in its peace you shall have peace" (Jeremiah 29:7). A Jew must seek not only his own welfare, but that of the wider society in which he finds himself. The program of that welfare lies in the sheva mitzvot b'nai Noach, the universal commands to which man as man is bound. And the only way in which he can deliver that message with authority is by speaking as a Jew strong in his identity, rooted in the life of the Torah.

* * *

On Education

Education is suffering from a failure of nerve. We are afraid to teach our children moral values.

Jacob's message

There is, today, a dominant assumption that the purpose of education is solely to impart knowledge, and not to give direction as to how that knowledge is to be applied, usefully and constructively. Schools and parents alike are afraid to intrude into a child's life and to provide training in values and social obligation. It is seen as an offence against the liberal creed to try to shape a child's character.

The result? An emphasis on "personal fulfilment" as against duties to others. A dangerous individualism verging on the amoral. Even crime itself against property or person is not something felt instinctively to be wrong, but simply something that will be punished if the offender is discovered.

It comes to seem to children as if one need not refrain from crime: one should just be clever enough not to be found out. And the result is a rise in juvenile crime throughout the Western world.

There is a tendency to see most crimes as rooted in poverty, deprivation, and a desire for revenge. The conclusion is drawn that the solution does not lie in education at all, but rather in a program of social improvement designed to remove poverty and its effects.

But this cannot be the whole truth. Lawlessness among the young afflicts affluent societies and affluent sections of society as well. The common factor is, instead, the elimination from education of moral teaching.

Religious teaching suffers above all else. And the irony is that the relegation of religion in schools is done in the name of an enlightened tolerance. It is a strange line of reasoning which arrives at the conclusion that the best way of showing tolerance to religious knowledge is to refuse to teach it.

The Bible teaches that God is the Creator of all mankind; that we are commanded to respect our parents and teachers; that we are forbidden to murder, to steal, even to envy. An education based on these principles is surely preferable to one based on no principles at all.

And there is a straight progression from the exclusion of religion to the growth of lawlessness in the young. The knowledge that each of us was made by God is the essential foundation of morality.

There is an authority above us. Take away that authority and all other structures of human authority become dangerously fragile. Under pressure, they collapse.

The need is obvious and urgent:

To encourage religious schools.

To emphasize non-denominational religious teaching and worship in secular schools.

To place greater emphasis in the curriculum on the building of character and on moral values.

To upgrade the status of the teaching profession.

In short, to treat causes instead of symptoms. To create a sense of social responsibility instead of clearing up the wreckage created by its loss.

Fruitman cooks for two restaurants

By VIVIEN SHARON

TORONTO —

For Jane Fruitman, 34, cooking is a creative extension of herself. It started more than 10 years ago out of necessity after she got married, and then gradually blossomed into a full scale business when her children got older.

"Our house revolves around the kitchen," says Fruitman, mother of three sons, Mark, 10, Corie, 7, and Jonathan, 2. "No sooner is mealtime over, then it is on to the next."

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"I always enjoyed decorating birthday cakes, especially in the shape of Raggedy Ann or Snoopy. Before long, people started asking me to bake for them — at a price," says Fruitman, who also sells cookware and giftware.

By the time her youngest child was born, Fruitman was teaching cooking classes for the Borough of Etobicoke, Banbury Community Centre in Don Mills and various centres all over the community through North York Parks and Recreation.

That led to her cooking school, aptly called Tin Pan Alley, which offers six 4-week courses and nine individual seminars held throughout the year.

Her courses cover all aspects of cookery: food processor cooking; baking; menus for entertaining; summer sensations; diet delights; hors d'oeuvres; pasta; brunch and vegetable cookery.

One of her most popular is Chinese cooking. "It is very in today because it's simple, colorful and healthy. All my recipes are geared toward the modern Canadian woman, with minimal time and expense," she says.

Another favorite is Cooking for Kids (7-10 years), which she will be teaching after Passover for four consecutive Saturday mornings. "Kids love to be in the kitchen if they are not forced," adds Fruitman, who will teach boys and girls how to make such goodies as pizza, hamburgers with buns, and cookiegrams.

Recently, Fruitman offered creative cooking classes for Passover.

She demonstrated five easy dishes which are suitable for Passover, but equally tempting and delicious all year round. The Menu included cucumber soup [parve], ratatouille [dairy], apple cheese pancakes with matzoh meal, boneless chicken with sauted vegetables and Passover chocolaate mousse.

For more information contact Jane Fruitman at 445-8596.

Here is a scrumptious dessert with whipped cream which can be prepared for Passover or during the year.

CHOCOLATE ROLL

6 egg yolks
½ cup plus 2 tbsp. sugar
6 egg whites
6 tbsp. cocoa
1 cup whipping cream
¼ cup sugar
2 tbsp. cocoa
Garnish: ¼ cup sliced almonds, toasted

1. In large bowl, beat egg yolks until light. Add sugar gradually and beat until very thick. Blend in cocoa.
2. Beat egg whites until they form soft peaks. Fold into cocoa mixture.
3. Grease a jellyroll pan. Line pan with waxed paper and grease waxed paper.
4. Pour batter into prepared pan and smooth top with spatula. Bake at 350 for 25 minutes or until set.
5. Immediately run a knife around edge of cake, loosening it from the pan. Invert on to a linen towel which has been liberally sprinkled with sugar. Peel off waxed paper.
6. Roll hot cake into towel, jellyroll fashion. Place on wire rack and cool completely.
7. Meanwhile, combine whipping cream, sugar and cocoa in a bowl. Chill until cake is cool. Whip until it holds soft peaks.
8. Unroll cooled cake and spread surface with half a cocoa cream. Roll up and place on a serving platter. Cover roll with remaining cocoa cream. Sprinkle with toasted almonds. Refrigerate until serving time.

Serves 6-8.

Note: Roll may be prepared completely a day or two in advance. Keep refrigerated, or roll may be frozen for up to a month. Thaw in refrigerator.

Cocoa cream may be substituted with Passover jam or Passover chocolate mousse. Fill roll with either of these and sift icing sugar over top at serving time.

Shown are Jane Fruitman, sons Corey, 7, Jonathan, 2, and Mark, 10, and husband Norm at last year's seder.

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חג שמח

Sculpture by New York artist Moshe Zabai crowns the Holocaust Memorial Sculpture Garden at Stephen Wise Temple in Los Angeles.

Temple's vast program attracts members from all across LA

By RONA ARATO

LOS ANGELES —

The "shul with a pool" is the sobriquet often given the Stephen S. Wise Temple in Bel Air.

With 2,100 member families, this synagogue, which occupies a complex of buildings sprawled over 17 acres of mountaintop in Los Angeles, is the sixth largest reform congregation in the United States.

"We're located at the exact centre of the Los Angeles Jewish community," said Noreen Siegel, co-chairman of a program recently organized to offer tours of the synagogue complex to visitors.

"We have a unique location," Siegel continued, indicating the magnificent view of the city on one side and the San Fernando Valley on the other. "We draw our membership from a 40-square-mile radius, including West Los Angeles and the Valley."

All the buildings in the synagogue were designed to capitalize on the location. Windows are everywhere.

The main sanctuary, built in a circualr shape with windows on three sides, affords a magnificant view of the valley floor. The small chapel, a perfectly accousticized room that seats up to 200 people, opens out onto a patio that is terraced on the side of the hill. It is often used for outdoor kiddushes and wedding receptions.

The synagogue complex is comprised of two main buildings and a junior high school building that has just been completed.

Perched on the edge of the hill, in front of the main building, is the Holocaust Memorial Sculpture Garden. The outstanding feature of the garden is a sculpture by Moshe Zabai, a New York artist whose works are on display in the Jewish Museum of New York. The garden is used as an outdoor sanctuary and can seat up to 400 people. It is especially popular for weddings and is often used for concerts and community gatherings.

Outdoor learning arbors, each holding up to 30 students, are scattered like a string of beads between the two main buildings. "The teachers often bring students here for lessons," said Siegel, "We build our succah here in the fall, but we have to be careful to use artificial fruit. If we don't, the deer come down from the hills and eat everything we put up."

In addition to providing its membership with a wide range of synagogue activities, Stephen S. Wise Temple provides educational facilities for children from nursery school through junior high. In 1970, the Olympic-sized pool that gives the temple its nickname, was added, allowing the congregation to offer year-round swimming lessons to the students in its schools, as well as six summer day camp programs.

Because of its large, active membership, the temple is able to offer a great number of activities and classes to adults and children alike. "We have a wonderful parenting program," Siegel said. "It starts with pre-natal classes and continues into nursery school, with parents and children participating together. We feel that by involving them from the beginning, the Synagogue will become an important part of their lives."

Due to the wide geographic spread of the membership, a fleet of 16 buses is needed to transport children to and from the synagogue schools. It takes 200 full-time employees to keep this congregation, which their rabbi has dubbed a "megatempolis," running.

The congregation is served by three rabbis and a cantor. Rabbi Isaiah Zeldin, the senior rabbi, is well known for his outspoken views and is often called upon as a spokesman for the Los Angeles Jewish community. A popular Sunday morning feature is "Breakfast with the Rabbi" where the congregation is invited to discuss issues of importance to the congregation and the Jewish community as a whole.

In common with synagogues everywhere, fund raising is an ongoing concern at Stephen S. Wise Temple.

Prize-winning film now documents young Israeli-LA Black pen pals

NEW YORK —

Take two sets of pen pals — Black children from an inner-city school in Los Angeles, Israeli youngsters from a rural area along the border with Jordan. Get them writing to each other for seven years. Then bring them all together.

That's We Are All One People, launched by Genie Shapiro of Los Angeles and now the subjcet of a prize-winning film, with the same title, that has just been made available for purchase and rental.

In 1971, Mrs. Shapiro began tutoring in a poor Los Angeles neighborhood. She selected a class at the Saturn St. Elementary School and began to work.

When she first arrived, the students were complaining that they had written a letter to President Nixon but had received no reply. "I suggested that if they wanted to write to someone, they should write to children in Israel," she recalls.

"When the children wanted to know why, I explained how Israel was surrounded by hostile countries and that, as a result, many children their own age had to sleep in bomb shelters every night. They were really moved."

Describing the situation along the frontier of Israel to big-city American youngsters took a bit of explanation, because they didn't know what bomb shelters were and they thought everyone who was discriminated against must be Black. "But the children quickly understood," their tutor remembers.

Shortly after she began tutoring, Shapiro bought a ticket to visit Israel and told the children she would bring their letters with her. She did. Along the way, she looked for a school whose children actually slept in shelters. So it was that she heard about Beit Shean, along Israel's border with Jordan, and found students at the Gilboa School who would correspond with her pupils.

At first the exchange of letters took place only occasionally. Pupils on both sides of the ocean had to develop their communications skills. Eventually, however, the classes began sending letters back and forth quite regularly.

"We wrote letters simply because it was a nice thing to do, but after a while it got more serious," says Beit Shean pupil Yael Darmona.

"In my letters from Valerie Cates, she would ask general questions about life in Israel," Sara Batash says, "like how many people live on a kibbutz, what we do on Shabbat, and what my family and friends are like."

When the American youngsters graduated from elementary school the group nearly disbanded because they enrolled in different junior highs. But they formed a club and met regularly to continue the correspondence.

Valerie Cates of Los Angeles, who hed written a 40-page school paper on Israel, thought wistfully about one day meeting her pen pal, Sarah Batash. Before long, Shapiro set about to raise funds for a trip to Israel to be taken by the American students. Friends urged her to record the visit on film to keep it alive.

She teamed up with Los Angeles filmmaker Gabor Kalman, who prepared a budget while she went searching for money. Eventually more than $80,000 was on hand in donations from Jewish groups and from individuals such as actor Tom Bosley, who paid the cost of the students' trip.

We Are All One People, which was awarded first prize in its category at the recent American Film Festival, covers the flight to Israel, the airport meeting and the 17 days the children spent with their pen pals. A 45-minute and a 28-minute version are available. Both are in color and may be purchased or rented from Film Fair Communications, 10900 Ventura Blvd., Studio City, Calif., 91604.

The film has been hailed by Black leaders, Jewish spokesmen and educators from across the country. Said the director of the National Organizations Advisory Council for Children, Stephen Menchini:

"We Are All One People is a lyric and exciting piece that evokes a strong and telling sense of justice and compassion. It speaks beautifully to the global perspective of a world that is concerned with the quality of life."

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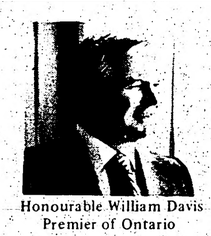
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18 Pages

THE CANADIAN JEWISH NEWS

U.S. to

By WOLF BLITZER

WASHINGTON —

The Reagan administration is still hopeful that the stalled Palestinian autonomy negotiations will resume at the working level here in Washington shortly after Israel's final withdrawal from Sinai.

U.S. officials have denied that Israel had flatly rejected such a U.S. proposal for a round of talks in Washington.

A working level session of the autonomy talks had been scheduled for Israel in late March. But Egypt turned down Israel's proposal that the negotiations move to Jerusalem from Herzliya, where they earlier had taken place. Over the past three years, the talks have rotated between Israel and Egypt.

In seeking to come up with a compromise, face-saving formula to break the impasse over talks in Jerusalem, the Americans have maintained that the original concept of the autonomy talks envisaged the possibility of sessions in Washington — as well as in Israel and Egypt.

Some U.S. diplomats involved in the dragging autonomy process over the past few years have complained about their need to make so many frequent trips to the Middle East.

But for the time being, the U.S. is not pressing for a reconvening of the autonomy negotiations, preferring instead to focus on the final details of the Israeli withdrawal from Sinai on April 25.

President Ronald Reagan expressed hope on March 31 that the latest wave of violence sweeping the West Bank and Gaza Strip will not affect future progress toward achieving Palestinian autonomy. He promised to push forward in those talks after the Sinai withdrawal.

"I'm hopeful it won't because I have the pledge of my friend Menachem Begin and of President Mubarak that they are going forward within the framework of the Camp David agreement to resolve all these other problems," he told a nationally-televised White House news conference when asked about the West Bank disturbances and their possible impact on the autonomy process.

Israel's

By UZI BENZIMAN

JERUSALEM [JTA] —

With Israel's final withdrawal from Sinai now less than ten days away, Israeli officials believe the time is right to emphasize, once again, the huge assets and benefits that Israel is forfeiting in the peninsula as its price for peace.

This emphasis is especially relevant, they feel, in view of the increasingly common

Women Israeli soldiers remove fa residence illegally after kibbutz wa